ARISTOPHANES

WITH THE ENGLISH TRANSLATION OF

BENJAMIN BICKLEY ROGERS

M.A., D.LITT., BARRISTER-AT-LAW

SOMETIME FELLOW OF WADHAM COLLEGE, OXFORD

IN THREE VOLUMES

II

THE PEACE THE BIRDS

THE FROGS

LONDON : WILLIAM HEINEMANN LTD

NEW YORK : G. P. PUTNAM'S SONS

MCMXXVII

First printed 1924
Reprinted 1927

CONTENTS OF VOLUME II

THE PEACE

INTRODUCTION

The *Peace* was exhibited at the great city Dionysia in March 421 B.C., at a time when Athens and Sparta were "alike weary of the long continuance of the Peloponnesian war, and alike disposed to put an end to the conflict upon any fair and honourable terms,"[a] the Spartans being especially disheartened by their reverse at Pylos (*cf.* Thuc. iv. 55), and the Athenians by the military successes of Brasidas in Thrace and their defeat by the Boeotians at Delium in 424.[b] The two chief obstacles to peace (*cf.* Thuc. v. 14-16) had been "Cleon the Athenian demagogue and Brasidas the Spartan general: Brasidas, because of the success and the glory which he was gaining in the war; Cleon, because in quiet times his malpractices would be more apparent and his calumny less easily believed,"[c] but both these obstacles had been removed by the death of Cleon and Brasidas in the battle of Amphipolis, and "hardly had this play been produced upon the stage when the Peace of which it sang dawned upon the Hellenic world," the Peace of Nicias—a peace for fifty years—being concluded in March or April 421.

[a] See Rogers, Introduction, p. ix. [b] *Ibid.* pp. xiv, xv.
[c] *Ibid.* p. xvi.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΙΚΕΤΑΙ ΔΥΟ *Τρυγαίου*

ΤΡΥΓΑΙΟΣ

ΚΟΡΑΙ, *θυγατέρες Τρυγαίου*

ΕΡΜΗΣ

ΠΟΛΕΜΟΣ

ΚΥΔΟΙΜΟΣ

ΧΟΡΟΣ ΓΕΩΡΓΩΝ

ΙΕΡΟΚΛΗΣ, *χρησμολόγος*

ΔΡΕΠΑΝΟΥΡΓΟΣ

ΛΟΦΟΠΟΙΟΣ

ΘΩΡΑΚΟΠΩΛΗΣ

ΣΑΛΠΙΓΚΤΗΣ

ΚΡΑΝΟΠΩΛΗΣ

ΔΟΡΥΞΟΣ

ΠΑΙΣ ΛΑΜΑΧΟΥ

ΠΑΙΣ ΚΛΕΩΝΥΜΟΥ

ΕΙΡΗΝΗ

ΟΙΚΕΤΗΣ Α. Αἶρ' αἶρε μᾶζαν ὡς τάχιστα κανθάρῳ.
ΟΙ. Β. ἰδού.
ΟΙ. Α. δὸς αὐτῷ, τῷ κάκιστ' ἀπολουμένῳ.
ΟΙ. Β. καὶ μήποτ' αὐτῆς μᾶζαν ἡδίω φάγοι.
ΟΙ. Α. δὸς μᾶζαν ἑτέραν, ἐξ ὀνίδων πεπλασμένην.
ΟΙ. Β. ἰδοὺ μάλ' αὖθις.
ΟΙ. Α. ποῦ γὰρ ἣν νῦν δὴ 'φερες;
οὐ κατέφαγεν.
ΟΙ. Β. μὰ τὸν Δί', ἀλλ' ἐξαρπάσας
ὅλην ἐνέκαψε περικυλίσας τοῖν ποδοῖν.
ΟΙ. Α. ἀλλ' ὡς τάχιστα τρῖβε πολλὰς καὶ πυκνάς.
ΟΙ. Β. ἄνδρες κοπρολόγοι, προσλάβεσθε πρὸς θεῶν,
εἰ μή με βούλεσθ' ἀποπνιγέντα περιιδεῖν.
ΟΙ. Α. ἑτέραν ἑτέραν δός, παιδὸς ἡταιρηκότος·
τετριμμένης γάρ φησιν ἐπιθυμεῖν.
ΟΙ. Β. ἰδού.
ἑνὸς μέν, ὦνδρες, ἀπολελύσθαι μοι δοκῶ·
οὐδεὶς γὰρ ἂν φαίη με μάττοντ' ἐσθίειν.
ΟΙ. Α. αἰβοῖ, φέρ' ἄλλην, χἀτέραν μοι χἀτέραν,
καὶ τρῖβ' ἔθ' ἑτέρας.

[a] *The scene represents the exterior of the house of Trygaeus, two of whose servants are visible in the foreground, ministering to the wants of an enormous dung-beetle, which is confined in one of the*

THE PEACE[a]

FIRST SERVANT. Bring, bring the beetle cake;
quick there, quick! quick,
SECOND SERVANT. Here!
S. I. Give it him, the abominable brute.
S. II. O may he never taste a daintier morsel!
S. I. Now bring another, shaped from asses' dung.
S. II. Here, here again.
S. I. Where's that you brought just now?
He can't have eaten it.
S. II. No; he trundled it
With his two feet, and bolted it entire.
S. I. Quick, quick, and beat up several, firm and tight.
S. II. O help me, scavengers,[b] by all the Gods!
Or I shall choke and die before your eyes.
S. I. Another cake, a boy-companion's bring him:
He wants one finelier moulded.
S. II. Here it is.
There's one advantage in this work, my masters:
No man will say I pick my dishes now.[c]
S. I. Pah! more, bring more, another and another;
Keep kneading more.

outer courts, the walls of the court being sufficiently high to conceal its inmate from the audience.

[b] He appeals to any scavenger (a recognized class at Athens) who may be present to come and help him, before he is overpowered.

[c] Lit. "eat (some of it) while preparing the cake (μᾶζα)"; a charge often brought against slaves.

ΟΙ. Β. μὰ τὸν Ἀπόλλω 'γὼ μὲν οὔ·
οὐ γὰρ ἔθ' οἷός τ' εἴμ' ὑπερέχειν τῆς ἀντλίας.
αὐτὴν ἄρ' οἴσω συλλαβὼν τὴν ἀντλίαν.

ΟΙ. Α. νὴ τὸν Δί' ἐς κόρακάς γε, καὶ σαυτόν γε πρός.

ΟΙ. Β. ὑμῶν δέ γ' εἴ τις οἶδ' ἐμοὶ κατειπάτω
πόθεν ἂν πριαίμην ῥῖνα μὴ τετρημένην.
οὐδὲν γὰρ ἔργον ἦν ἄρ' ἀθλιώτερον
ἢ κανθάρῳ μάττοντα παρέχειν ἐσθίειν.
ὗς μὲν γάρ, ὥσπερ ἂν χέσῃ τις, ἢ κύων
φαύλως ἐρείδει· τοῦτο δ' ὑπὸ φρονήματος
βρενθύεταί τε καὶ φαγεῖν οὐκ ἀξιοῖ,
ἢν μὴ παραθῶ τρίψας δι' ἡμέρας ὅλης
ὥσπερ γυναικὶ γογγύλην μεμαγμένην.
ἀλλ' εἰ πέπαυται τῆς ἐδωδῆς σκέψομαι
τηδὶ παροίξας τῆς θύρας, ἵνα μή μ' ἴδῃ.
ἔρειδε, μὴ παύσαιο μηδέποτ' ἐσθίων
τέως ἕως σαυτὸν λάθῃς διαρραγείς.
οἷον δὲ κύψας ὁ κατάρατος ἐσθίει,
ὥσπερ παλαιστής, παραβαλὼν τοὺς γομφίους,
καὶ ταῦτα τὴν κεφαλήν τε καὶ τὼ χεῖρέ πως
ὡδὶ περιάγων, ὥσπερ οἱ τὰ σχοινία
τὰ παχέα συμβάλλοντες εἰς τὰς ὁλκάδας.
μιαρὸν τὸ χρῆμα καὶ κάκοσμον καὶ βορόν,
χὤτου ποτ' ἐστὶ δαιμόνων ἡ προσβολὴ
οὐκ οἶδ'. Ἀφροδίτης μὲν γὰρ οὔ μοι φαίνεται,
οὐ μὴν Χαρίτων γε.

ΟΙ. Α. τοῦ γάρ ἐστ';

ΟΙ. Β. οὐκ ἔσθ' ὅπως
τοῦτ' ἔστι τὸ τέρας οὐ Διὸς Σκαταιβάτου.

---

[a] ὑπερέχειν τῆς ἀντλίας=ἀντέχειν καὶ περιγίνεσθαι τῆς ὀσμῆς: Schol. As the bilge-water in a sinking ship gets the better of a sailor, so here the filth is too much for him. But ἀντλία can mean

s. ii. By Apollo, no, not I!
I can't endure this muck a moment longer;[a]
I'll take and pitch the muck-tub in and all.
s. i. Aye to the crows, and follow it yourself.
s. ii. Can any one of you, I wonder, tell me
Where I can buy a nose not perforated?
There's no more loathly miserable task
Than to be mashing dung to feed a beetle.
A pig or dog will take its bit of muck
Just as it falls: but this conceited brute
Gives himself airs, and, bless you, he won't touch it,
Unless I mash it all day long, and serve it
As for a lady, in a rich round cake.
Now I'll peep in and see if he has done,
Holding the door, thus, that he mayn't observe me.
Aye, tuck away; go gobbling on, don't stop;
I hope you'll burst yourself before you know it.
Wretch! how he throws himself upon his food,
Squared like a wrestler, grappling with his jaws,
Twisting his head and hands, now here, now there,
For all the world like men who plait and weave
Those great thick ropes to tow the barges with.
'Tis a most stinking, foul, voracious brute.
Nor can I tell whose appanage[b] he is:
I really think he can't be Aphrodite's,
Nor yet the Graces'.
s. i. No? then whose?
s. ii. I take it
This is the sign of sulphur-bolting Zeus.[c]

not only "bilge-water," but also the "hold of a ship," and so in 18 it is put for the tub which holds the dung.

[b] προσβολή, "a sign specifically attached to a deity": R.

[c] Σκαταιβάτου, "because the beetle feeds on filth" (σκάτος): Ravenna Scholiast. There is a play on Ζεὺς Καταιβάτης, "Zeus who descends in thunder."

οὐκοῦν ἂν ἤδη τῶν θεατῶν τις λέγοι
νεανίας δοκησίσοφος, "τὸ δὲ πρᾶγμα τί;
ὁ κάνθαρος δὲ πρὸς τί;" κᾆτ' αὐτῷ γ' ἀνὴρ
Ἰωνικός τίς φησι παρακαθήμενος·
"δοκέω μέν, ἐς Κλέωνα τοῦτ' αἰνίττεται,
ὡς κεῖνος ἀναιδέως τὴν σπατίλην ἐσθίει."
ἀλλ' εἰσιὼν τῷ κανθάρῳ δώσω πιεῖν.

ΟΙ. Α. ἐγὼ δὲ τὸν λόγον γε τοῖσι παιδίοις
καὶ τοῖσιν ἀνδρίοισι καὶ τοῖς ἀνδράσι
καὶ τοῖς ὑπερτάτοισιν ἀνδράσιν φράσω
καὶ τοῖς ὑπερηνορέουσιν ἔτι τούτοις μάλα.
ὁ δεσπότης μου μαίνεται καινὸν τρόπον,
οὐχ ὅνπερ ὑμεῖς, ἀλλ' ἕτερον καινὸν πάνυ.
δι' ἡμέρας γὰρ εἰς τὸν οὐρανὸν βλέπων
ὡδὶ κεχηνὼς λοιδορεῖται τῷ Διί,
καί φησιν, "ὦ Ζεῦ, τί ποτε βουλεύει ποιεῖν;
κατάθου τὸ κόρημα· μὴ 'κκόρει τὴν Ἑλλάδα."

ΤΡΥΓΑΙΟΣ. ἔα ἔα.

ΟΙ. Α. σιγήσαθ', ὡς φωνῆς ἀκούειν μοι δοκῶ.

ΤΡ. ὦ Ζεῦ, τί δρασείεις ποθ' ἡμῶν τὸν λεών;
λήσεις σεαυτὸν τὰς πόλεις ἐκκοκκίσας.

ΟΙ. Α. τοῦτ' ἔστι τουτὶ τὸ κακὸν αὔθ' οὑγὼ "λεγον.
τὸ γὰρ παράδειγμα τῶν μανιῶν ἀκούετε·
ἃ δ' εἶπε πρῶτον ἡνίκ' ἤρχεθ' ἡ χολή,
πεύσεσθ'. ἔφασκε γὰρ πρὸς αὑτὸν ἐνθαδί·
"πῶς ἂν ποτ' ἀφικοίμην ἂν εὐθὺ τοῦ Διός;"
ἔπειτα λεπτὰ κλιμάκια ποιούμενος,
πρὸς ταῦτ' ἀνηρριχᾶτ' ἂν ἐς τὸν οὐρανόν,

---

[a] At the great City Dionysia allies and strangers were admitted.

[b] διαβάλλει τὸν Κλέωνα ὡς σκατοφάγον: Schol. In 48 κεῖνος may be either Cleon or the beetle.

Now I suspect some pert young witling there
Is asking, "*Well, but what's it all about?*
What can the beetle mean?" And then I think
That some Ionian,[a] sitting by, will answer,
"*Now, I've nae doubt but this is aimed at Cleon,*[b]
It eats the muck sae unco shamelessly."
But I will in, and give the beetle drink.

S. I. And I will tell the story to the boys,
And to the lads, and also to the men,
And to the great and mighty men among you,
And to the greatest mightiest men of all.
My master's mad; a novel kind of madness,
Not your old style,[c] but quite a new invention.
For all day long he gazes at the sky,
His mouth wide open, thus; and rails at Zeus:
O Zeus, says he, *what seekest thou to do?*
Lay down thy besom, sweep not Hellas bare! [d]

TRYGAEUS (*behind the scenes*). Ah me! Ah me!

SE. Hush! for methinks I hear him speaking now.

TR. (*behind the scenes*) O Zeus,
What wouldest thou with our people? Thou wilt drain
The lifeblood from our cities ere thou knowest!

SE. Aye, there it is; that's just what I was saying:
Ye hear yourselves a sample of his ravings.
But what he did when first the frenzy seized him
I'll tell you: he kept muttering to himself,
Oh if I could but somehow get to Zeus!
With that he got thin scaling ladders made,
And tried by them to scramble up to heaven,

[c] R., with the Scholiast, takes this not of the war-mania but of the μανία δικανική which A. had dealt with the year before in the *Wasps*. But this seems inconsistent with the prayer in 59, which clearly refers to war.

[d] "Make it empty of inhabitants because of the wars": Schol.

ἕως ξυνετρίβη τῆς κεφαλῆς καταρρυείς.
ἐχθὲς δὲ μετὰ ταῦτ᾽ ἐκφθαρεὶς οὐκ οἶδ᾽ ὅποι
εἰσήγαγ᾽ Αἰτναῖον μέγιστον κάνθαρον,
κᾆπειτα τοῦτον ἱπποκομεῖν μ᾽ ἠνάγκασεν,
καὐτὸς καταψῶν αὐτὸν ὥσπερ πωλίον,
"ὦ Πηγάσιόν μοι," φησί, "γενναῖον πτερόν,
ὅπως πετήσει μ᾽ εὐθὺ τοῦ Διὸς λαβών."
ἀλλ᾽ ὅ τι ποιεῖ τῃδὶ διακύψας ὄψομαι.
οἴμοι τάλας, ἴτε δεῦρο δεῦρ᾽, ὦ γείτονες·
ὁ δεσπότης γάρ μου μετέωρος αἴρεται
ἱππηδὸν εἰς τὸν ἀέρ᾽ ἐπὶ τοῦ κανθάρου.

ΤΡ. ἥσυχος ἥσυχος, ἠρέμα, κάνθων·
μή μοι σοβαρῶς χώρει λίαν
εὐθὺς ἀπ᾽ ἀρχῆς ῥώμῃ πίσυνος,
πρὶν ἂν ἰδίσῃς καὶ διαλύσῃς
ἄρθρων ἶνας πτερύγων ῥύμῃ.
καὶ μὴ πνεῖ μοι κακόν, ἀντιβολῶ σ᾽·
εἰ δὲ ποιήσεις τοῦτο, κατ᾽ οἴκους
αὐτοῦ μεῖνον τοὺς ἡμετέρους.
ΟΙ. Α. ὦ δέσποτ᾽ ἄναξ, ὡς παραπαίεις.
ΤΡ. σίγα σίγα.
ΟΙ. Α. ποῖ δῆτ᾽ ἄλλως μετεωροκοπεῖς;
ΤΡ. ὑπὲρ Ἑλλήνων πάντων πέτομαι,
τόλμημα νέον παλαμησάμενος.
ΟΙ. Α. τί πέτει; τί μάτην οὐχ ὑγιαίνεις;
ΤΡ. εὐφημεῖν χρὴ καὶ μὴ φλαῦρον
μηδὲν γρύζειν, ἀλλ᾽ ὀλολύζειν·
τοῖς τ᾽ ἀνθρώποισι φράσον σιγᾶν,

---

[a] A fragment of Plato Comicus (see R.) speaks of the beetles of Etna being as big as men.

[b] "The flight of Trygaeus heavenward on his winged beetle is

Till he came tumbling down, and cracked his skull.
Then yesterday he stole I know not whither,
And brought a huge Aetnaean [a] beetle home,
And made me groom it, while he coaxed it down
Like a young favourite colt, and kept on saying,
Wee Pegasus, my flying thoroughbred,
Your wings must waft me straight away to Zeus! [b]
Now I'll peep in and see what he's about.
Oh, mercy on us! neighbours! neighbours! help!
My master's got astride upon the beetle,
And up they go ascending in the air.

TR. Fair and softly, my beastlet,[c] at first.
Start not at once with a violent burst,
In the proud delight of your eager might,
Ere your joints with sweat are relaxed and wet
From the powerful swing of your stalwart wing.
And breathe not strong as we soar along;
If you can't refrain, you had best remain
Down here in the stalls of your master's halls.
SE. O master of me! why how mad you must be!
TR. Keep silence! keep silence!
SE. Why, where do you try so inanely to fly?
TR. My flight for the sake of all Hellas I take,
A novel and daring adventure preparing.
SE. Why can't you remain at home, and be sane?
TR. O let not a word of ill omen be heard,
But greet me with blessings and cheers as I go,
And order mankind to be silent below;

throughout intended to parody the flight of Bellerophon heavenwards on his winged steed in the Euripidean tragedy of that name": R. The Scholiast quotes from it ἄγ', ὦ φίλον μοι Πηγάσου πτερόν.

[c] "In addressing the beetle, Trygaeus substitutes for κάνθαρος a word of not dissimilar sound, κάνθων, a jackass": R.

τούς τε κοπρῶνας καὶ τὰς λαύρας
καιναῖς πλίνθοισιν ἀνοικοδομεῖν,
καὶ τοὺς πρωκτοὺς ἐπικλείειν.

ΟΙ. Α. οὐκ ἔσθ' ὅπως σιγήσομ', ἢν μή μοι φράσῃς
ὅποι πέτεσθαι διανοεῖ.
ΤΡ. τί δ' ἄλλο γ' ἢ
ὡς τὸν Δί' εἰς τὸν οὐρανόν;
ΟΙ. Α. τίνα νοῦν ἔχων;
ΤΡ. ἐρησόμενος ἐκεῖνον Ἑλλήνων πέρι
ἁπαξαπάντων ὅ τι ποιεῖν βουλεύεται.
ΟΙ. Α. ἐὰν δὲ μή σοι καταγορεύσῃ;
ΤΡ. γράψομαι
Μήδοισιν αὐτὸν προδιδόναι τὴν Ἑλλάδα.
ΟΙ. Α. μὰ τὸν Διόνυσον οὐδέποτε ζῶντός γ' ἐμοῦ.
ΤΡ. οὐκ ἔστι παρὰ ταῦτ' ἄλλ'.
ΟΙ. Α. ἰοὺ ἰοὺ ἰού·
ὦ παιδί', ὁ πατὴρ ἀπολιπὼν ἀπέρχεται
ὑμᾶς ἐρήμους εἰς τὸν οὐρανὸν λάθρᾳ.
ἀλλ' ἀντιβολεῖτε τὸν πατέρ', ὦ κακοδαίμονα.
ΚΟΡΗ. ὦ πάτερ, ὦ πάτερ, ἆρ' ἔτυμός γε
δώμασιν ἡμετέροις φάτις ἥκει
ὡς σὺ μετ' ὀρνίθων προλιπὼν ἐμὲ
ἐς κόρακας βαδιεῖ μεταμώνιος;
ἔστι τι τῶνδ' ἐτύμως; εἴπ', ὦ πάτερ, εἴ τι
φιλεῖς με.
ΤΡ. δοξάσαι ἔστι, κόραι· τὸ δ' ἐτήτυμον, ἄχθομαι
ὑμῖν,
ἡνίκ' ἂν αἰτίζητ' ἄρτον, πάππαν με καλοῦσαι,
ἔνδον δ' ἀργυρίου μηδὲ ψακὰς ᾖ πάνυ πάμπαν.

---

[a] *i.e.* that the smell may not attract the beetle earthwards.

And please to be sure with bricks to secure
All places receptive of dung and manure.[a]

SE. No, no; I won't keep still, unless you tell me
Whither you're flying off.

TR. Whither, except
To visit Zeus in heaven?

SE. Whatever for?

TR. I'm going to ask him what he is going to do
About the Hellenic peoples, one and all.

SE. And if he won't inform you?

TR. I'll indict him
As giving Hellas over to the Medes.

SE. (*struggling with Trygaeus*)
Not while I live, so help me Dionysus!

TR. There is no way but this.

SE. Here! children! here!
Quick! quick! your father's stealing off to heaven,
Leaving you here deserted and forlorn.
Speak to him, plead with him, you ill-starred maidens.

GIRL. O father, O father, and can it be true
The tale that is come to our ears about you,
That along with the birds you are going to go,
And to leave us alone and be off to the crow[b]?
Is it a fact, O my father?
O tell me the truth if you love me.

TR. Yes, it appears so, my children:
in truth, I am sorry to see you
Calling me dearest papa,
and asking me bread for your dinner,
When I have got in the house
not an atom of silver to buy it;

[b] To be "with the birds" is assumed to be the same thing as "having gone to the crows," a common phrase for "coming to grief"; *cf. B.* 28.

ἢν δ᾽ ἐγὼ εὖ πράξας ἔλθω πάλιν, ἕξετ᾽ ἐν ὥρᾳ
κολλύραν μεγάλην καὶ κόνδυλον ὄψον ἐπ᾽ αὐτῇ.
ΚΟ. καὶ τίς πόρος σοι τῆς ὁδοῦ γενήσεται;
ναῦς μὲν γὰρ οὐκ ἄξει σε ταύτην τὴν ὁδόν.
ΤΡ. πτηνὸς πορεύσει πῶλος· οὐ ναυσθλώσομαι.
ΚΟ. τίς δ᾽ ἡπίνοιά σοὔστὶν ὥστε κάνθαρον
ζεύξαντ᾽ ἐλαύνειν εἰς θεούς, ὦ παππία;
ΤΡ. ἐν τοῖσιν Αἰσώπου λόγοις ἐξευρέθη
μόνος πετεινῶν εἰς θεοὺς ἀφιγμένος.
ΚΟ. ἄπιστον εἶπας μῦθον, ὦ πάτερ πάτερ,
ὅπως κάκοσμον ζῷον ἦλθεν εἰς θεούς.
ΤΡ. ἦλθεν κατ᾽ ἔχθραν αἰετοῦ πάλαι ποτέ,
ᾠ᾽ ἐκκυλίνδων κἀντιτιμωρούμενος.
ΚΟ. οὔκουν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν,
ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος;
ΤΡ. ἀλλ᾽ ὦ μέλ᾽ ἄν μοι σιτίων διπλῶν ἔδει·
νῦν δ᾽ ἅττ᾽ ἂν αὐτὸς καταφάγω τὰ σιτία,
τούτοισι τοῖς αὐτοῖσι τοῦτον χορτάσω.
ΚΟ. τί δ᾽, ἢν ἐς ὑγρὸν πόντιον πέσῃ βάθος;
πῶς ἐξολισθεῖν πτηνὸς ὢν δυνήσεται;
ΤΡ. ἐπίτηδες εἶχον πηδάλιον, ᾧ χρήσομαι·
τὸ δὲ πλοῖον ἔσται Ναξιουργὴς κάνθαρος.
ΚΟ. λιμὴν δὲ τίς σε δέξεται φορούμενον;
ΤΡ. ἐν Πειραεῖ δήπου ᾽στὶ Κανθάρου λιμήν.

---

[a] "The κόλλυρα was a circular cake dressed in a rich thick broth or sauce (ὄψον ἐπ᾽ αὐτῇ) . . . and there was a specially rich sauce called κάνδυλος. Trygaeus, for κάνδυλος, proposes to substitute κόνδυλος, knuckle-broth": R.

[b] "The Scholiast explains the fable thus: The eagle had carried off the young beetles; thereupon the old beetle got into the eagle's eyry, and pushed out her eggs. The eagle flew to complain to Zeus, who bade her build her nest in his own bosom. But, when the eagle had laid her eggs there, the beetle flew buzzing

But if I ever return
with success, ye shall soon be enjoying
Buns of enormous size,
with strong fist-sauce[a] to improve them.

GIRL. And what's to be the method of your passage?
Ships will not do: they cannot go this journey.

TR. I ride a steed with wings: no ships for me.

GIRL. But what's the wit of harnessing a beetle
To ride on it to heaven, papa, papa?

TR. It is the only living thing with wings,
So Aesop says, that ever reached the Gods.[b]

GIRL. O father, father, that's too good a story
That such a stinking brute should enter heaven!

TR. It went to take revenge upon the eagle,
And break her eggs, a many years ago.

GIRL. But should you not have harnessed Pegasus,
And so, in tragic style, approach the Gods?

TR. Nay, then I must have had supplies for two;
But now the very food I eat myself,
All this will presently be food for him.

GIRL. What if he fall in wintry watery waves,
How will his wings help extricate him then?

TR. Oh, I've a rudder all prepared for that:
My ship's a beetle-sloop, of Naxian make.[c]

GIRL. What bay will land you drifting drifting on?

TR. Why, in Peiraeus, there's the Beetle Bay.[d]

about the ears of Zeus; and he, springing up to scare it away, dropped and broke the eggs": R.

[c] *κάνθαρος*, says Athenaeus (xi. 47), is the name of a particular kind of ship. It was probably so called "from something in its shape and appearance which made it, with the oars reaching out on each side, bear a certain resemblance to a monstrous beetle": R.

[d] Peiraeus had "three natural bays" (Thuc. i. 93), and one of these seems to have been called Cantharus from a traditional hero of that name.

ΚΟ. ἐκεῖνο τήρει, μὴ σφαλεὶς καταρρυῇς
ἐντεῦθεν, εἶτα χωλὸς ὢν Εὐριπίδῃ
λόγον παράσχῃς καὶ τραγῳδία γένῃ.
ΤΡ. ἐμοὶ μελήσει ταῦτά γ'. ἀλλὰ χαίρετε.
ὑμεῖς δέ γ', ὑπὲρ ὧν τοὺς πόνους ἐγὼ πονῶ,
μὴ βδεῖτε μηδὲ χέζεθ' ἡμερῶν τριῶν·
ὡς εἰ μετέωρος οὗτος ὢν ὀσφρήσεται,
κατωκάρα ῥίψας με βουκολήσεται.

ἀλλ' ἄγε, Πήγασε, χώρει χαίρων,
χρυσοχάλινον πάταγον ψαλίων
διακινήσας φαιδροῖς ὠσίν.
τί ποιεῖς, τί ποιεῖς; ποῖ παρακλίνεις
τοὺς μυκτῆρας πρὸς τὰς λαύρας;
ἵει σαυτὸν θαρρῶν ἀπὸ γῆς,
κᾆτα δρομαίαν πτέρυγ' ἐκτείνων
ὀρθῶς χώρει Διὸς εἰς αὐλάς,
ἀπὸ μὲν κάκκης τὴν ῥῖν' ἀπέχων,
ἀπό θ' ἡμερινῶν σίτων πάντων.
ἄνθρωπε, τί δρᾷς, οὗτος ὁ χέζων
ἐν Πειραεῖ παρὰ ταῖς πόρναις;
ἀπολεῖς μ', ἀπολεῖς. οὐ κατορύξεις,
κἀπιφορήσεις τῆς γῆς πολλήν,
κἀπιφυτεύσεις ἕρπυλλον ἄνω,
καὶ μύρον ἐπιχεῖς; ὡς ἤν τι πεσὼν
ἐνθένδε πάθω, τοὐμοῦ θανάτου
πέντε τάλανθ' ἡ πόλις ἡ Χίων
διὰ τὸν σὸν πρωκτὸν ὀφλήσει.

---

[a] As E. made Bellerophon in the play; *cf. A.* 427.
[b] Most explain "with ears pricked up," but the Scholiast says

GIRL. Yet, O be careful lest you tumble off,
And (lame for life) [a] afford Euripides
A subject, and become a tragic hero.

TR. I'll see to that: goodbye, goodbye, my dears!
But you, for whom I toil and labour so,
Do for three days resist the calls of nature;
Since, if my beetle in the air should smell it,
He'll toss me headlong off, and turn to graze.

Up, up, my Pegasus, merrily, cheerily,
With ears complacent,[b] while blithe and bold
Your curbs shake out their clatter of gold.
(I wonder what in the world he means
By pointing his nose at those foul latrines.)
Rise, gallantly rise, from the earth to the skies,
And on with the beat of your pinion fleet
Till you come to Zeus in his heavenly seat.
From all your earthly supplies of dirt,
From ordure and muck your nostril avert.
Man! man in Peiraeus! you'll kill me I swear,
Committing a nuisance! good fellow, forbear;
Dig it down in the ground, scatter perfumes around,
Heap, heap up the earth on the top,
Plant sweet-smelling thyme to encircle the mound,
Bring myrrh on its summit to drop;
For if I through your folly shall tumble to-day,
And my enterprise fail to succeed in,
Five talents the city of Chios [c] shall pay
On account of your breach—of good-breeding.

πραέσι, μὴ ὀρθοῖς, with which R. agrees, taking φαιδροῖς as indicating "beaming, sleek good nature." T. wants not spirits but good temper in his steed.

[c] There seems, owing to some misconduct of the Chians at Sparta, to have been a popular saying, Χῖος ἦν ὁ ἀποπατῶν, "it was a Chian who made the mess." T. therefore assumes that a Chian was guilty in this case.

οἴμ' ὡς δέδοικα κοὐκέτι σκώπτων λέγω.
ὦ μηχανοποιέ, πρόσεχε τὸν νοῦν ὡς ἐμέ·
ἤδη στροφεῖ τι πνεῦμα περὶ τὸν ὀμφαλόν,
κεἰ μὴ φυλάξει, χορτάσω τὸν κάνθαρον.
ἀτὰρ ἐγγὺς εἶναι τῶν θεῶν ἐμοὶ δοκῶ,
καὶ δὴ καθορῶ τὴν οἰκίαν τὴν τοῦ Διός.
τίς ἐν Διὸς θύραισιν; οὐκ ἀνοίξετε;
ΕΡΜΗΣ. πόθεν βροτοῦ με προσέβαλ'; ὦναξ Ἡράκλεις,
τουτὶ τί ἐστι τὸ κακόν;
ΤΡ. ἱπποκάνθαρος.
ΕΡ. ὦ μιαρὲ καὶ τολμηρὲ κἀναίσχυντε σὺ
καὶ μιαρὲ καὶ παμμίαρε καὶ μιαρώτατε,
πῶς δεῦρ' ἀνῆλθες, ὦ μιαρῶν μιαρώτατε;
τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἐρεῖς;
ΤΡ. μιαρώτατος.
ΕΡ. ποδαπὸς τὸ γένος δ' εἶ; φράζε μοι.
ΤΡ. μιαρώτατος.
ΕΡ. πατὴρ δέ σοι τίς ἐστιν;
ΤΡ. ἐμοί; μιαρώτατος.
ΕΡ. οὔ τοι μὰ τὴν Γῆν ἔσθ' ὅπως οὐκ ἀποθανεῖ,
εἰ μὴ κατερεῖς μοι τοὔνομ' ὅ τι ποτ' ἔστι σοι.
ΤΡ. Τρυγαῖος Ἀθμονεύς, ἀμπελουργὸς δεξιός,
οὐ συκοφάντης, οὐδ' ἐραστὴς πραγμάτων.
ΕΡ. ἥκεις δὲ κατὰ τί;
ΤΡ. τὰ κρέα ταυτί σοι φέρων.

---

[a] T. has been in the air supported by some sort of crane (γέρανος), but now some sort of platform is pushed forward, with the Palace of Zeus for its background, and on this T. dismounts. See the full discussion in R. Introduction, pp. xxxii, xxxiii.

(The scene suddenly changes) [a]

Zounds! how you scared me: I'm not joking now.
I say, scene-shifter, have a care of me.
You gave me quite a turn; and if you don't
Take care, I'm certain I shall feed my beetle.
But now, methinks, we must be near the Gods;
And sure enough there stand the halls of Zeus.
Oh, open! open! who's in waiting here?

HERMES. A breath [b] of man steals o'er me: whence, whence comes it?
O Heracles, what's this?

TR. A beetle-horse.

HE. O shameless miscreant, vagabond, and rogue, [c]
O miscreant, utter miscreant, worst of miscreants,
How came you here, you worst of all the miscreants?
Your name? what is it? speak!

TR. The worst of miscreants.

HE. Your race? your country? answer!

TR. Worst of miscreants.

HE. And who's your father?

TR. Mine? the worst of miscreants.

HE. O by the Earth but you shall die the death
Unless you tell me who and what you are.

TR. Trygaeus, an Athmonian, skilled in vines [d];
No sycophant, no lover of disputes.

HE. Why are you come?

TR. To offer you this meat.

[b] Probably φωνή should be supplied in the Greek; or else ὀσμή.

[c] "Hermes is probably intended as a sample of the footmen in the houses of the great at Athens, abusive at first, but soon subsiding into friendliness on the appearance of a bribe. . . . Trygaeus is quite unmoved by his violent language, and even proceeds to chaff him": R.

[d] "Vineyards still surround the little village of *Marousi* (to the N.E. of Athens) which represents the ancient deme of Ἀθμονή": R.

ΕΡ. ὦ δειλακρίων, πῶς ἦλθες;
ΤΡ. ὦ γλίσχρων, ὁρᾷς
ὡς οὐκέτ᾿ εἶναί σοι δοκῶ μιαρώτατος;
ἴθι νυν, κάλεσόν μοι τὸν Δί᾿·
ΕΡ. ἰὴ ἰὴ ἰή,
ὅτ᾿ οὐδὲ μέλλεις ἐγγὺς εἶναι τῶν θεῶν·
φροῦδοι γὰρ ἐχθές εἰσιν ἐξῳκισμένοι.
ΤΡ. ποῖ γῆς;
ΕΡ. ἰδοὺ γῆς.
ΤΡ. ἀλλὰ ποῖ;
ΕΡ. πόρρω πάνυ,
ὑπ᾿ αὐτὸν ἀτεχνῶς τοὐρανοῦ τὸν κύτταρον.
ΤΡ. πῶς οὖν σὺ δῆτ᾿ ἐνταῦθα κατελείφθης μόνος;
ΕΡ. τὰ λοιπὰ τηρῶ σκευάρια τὰ τῶν θεῶν,
χυτρίδια καὶ σανίδια κἀμφορείδια.
ΤΡ. ἐξῳκίσαντο δ᾿ οἱ θεοὶ τίνος οὕνεκα;
ΕΡ. Ἕλλησιν ὀργισθέντες. εἶτ᾿ ἐνταῦθα μέν,
ἵν᾿ ἦσαν αὐτοί, τὸν Πόλεμον κατῴκισαν,
ὑμᾶς παραδόντες δρᾶν ἀτεχνῶς ὅ τι βούλεται·
αὐτοὶ δ᾿ ἀνῳκίσανθ᾿ ὅπως ἀνωτάτω,
ἵνα μὴ βλέποιεν μαχομένους ὑμᾶς ἔτι
μηδ᾿ ἀντιβολούντων μηδὲν αἰσθανοίατο.
ΤΡ. τοῦ δ᾿ εἵνεχ᾿ ἡμᾶς ταῦτ᾿ ἔδρασαν; εἰπέ μοι.
ΕΡ. ὁτιὴ πολεμεῖν ᾑρεῖσθ᾿, ἐκείνων πολλάκις
σπονδὰς ποιούντων· κεἰ μὲν οἱ Λακωνικοὶ
ὑπερβάλοιντο μικρόν, ἔλεγον ἂν ταδί·
"ναὶ τὼ σιώ, νῦν ᾿Αττικίων δώσει δίκην."
εἰ δ᾿ αὖ τι πράξαιτ᾿ ἀγαθὸν ᾿Αττικωνικοὶ
κἄλθοιεν οἱ Λάκωνες εἰρήνης πέρι,
ἐλέγετ᾿ ἂν ὑμεῖς εὐθύς· "ἐξαπατώμεθα,
νὴ τὴν ᾿Αθηνᾶν, νὴ Δί᾿, οὐχὶ πειστέον·
ἥξουσι καὖθις, ἢν ἔχωμεν τὴν Πύλον."

HE. How did you get here, Wheedling [a] ?

TR. Oho, Greedling !
Then I'm not quite the worst of miscreants now.
So just step in and summon Zeus.

HE. O ! O !
When you're not likely to come NEAR the Gods !
They're gone : they left these quarters yesterday.

TR. Where on Earth are they ?

HE. Earth, indeed !

TR. But where ?

HE. Far, far away, close to Heaven's highest dome.

TR. How came they then to leave you here alone ?

HE. I have to watch the little things they left,
Pipkins and pannikins and trencherlets.

TR. And what's the reason that they went away ?

HE. They were so vexed with Hellas : therefore here
Where they were dwelling, they've established War,
And given you up entirely to his will.
But they themselves have settled up aloft,
As high as they can go ; that they no more
May see your fightings or receive your prayers.

TR. Why have they treated us like that ? do tell me.

HE. Because, though They were oftentimes for Peace,
You always would have War. If the Laconians
Achieved some slight advantage, they would say,
" *Noo by the Twa* [b] *sall master Attic catch it* ; "
Or if the Attics had their turn of luck,
And the Laconians came to treat for peace,
At once ye cried, " *We're being taken in,*
Athene ! Zeus ! we can't consent to this ;
They're sure to come again if we keep Pylus."

[a] Lit. " poor little fellow."

[b] The Dioscuri.

ΤΡ. ὁ γοῦν χαρακτὴρ ἡμεδαπὸς τῶν ῥημάτων.
ΕΡ. ὧν οὕνεκ' οὐκ οἶδ' εἴ ποτ' Εἰρήνην ἔτι
τὸ λοιπὸν ὄψεσθ'.
ΤΡ. ἀλλὰ ποῖ γὰρ οἴχεται;
ΕΡ. ὁ Πόλεμος αὐτὴν ἐνέβαλ' εἰς ἄντρον βαθύ.
ΤΡ. εἰς ποῖον;
ΕΡ. εἰς τουτὶ τὸ κάτω. κἄπειθ' ὁρᾷς
ὅσους ἄνωθεν ἐπεφόρησε τῶν λίθων,
ἵνα μὴ λάβητε μηδέποτ' αὐτήν.
ΤΡ. εἰπέ μοι,
ἡμᾶς δὲ δὴ τί δρᾶν παρασκευάζεται;
ΕΡ. οὐκ οἶδα πλὴν ἕν, ὅτι θυείαν ἑσπέρας
ὑπερφυᾶ τὸ μέγεθος εἰσηνέγκατο.
ΤΡ. τί δῆτα ταύτῃ τῇ θυείᾳ χρήσεται;
ΕΡ. τρίβειν ἐν αὐτῇ τὰς πόλεις βουλεύεται.
ἀλλ' εἶμι· καὶ γὰρ ἐξιέναι, γνώμην ἐμήν,
μέλλει· θορυβεῖ γοῦν ἔνδον.
ΤΡ. οἴμοι δείλαιος.
φέρ' αὐτὸν ἀποδρῶ· καὶ γὰρ ὥσπερ ᾐσθόμην
καὐτὸς θυείας φθέγμα πολεμιστηρίας.

ΠΟΛΕΜΟΣ. ἰὼ βροτοὶ βροτοὶ βροτοὶ πολυτλήμονες,
ὡς αὐτίκα μάλα τὰς γνάθους ἀλγήσετε.
ΤΡ. ὦναξ Ἄπολλον, τῆς θυείας τοῦ πλάτους.
ὅσον κακὸν καὶ τοῦ Πολέμου τοῦ βλέμματος.
ἆρ' οὗτός ἐστ' ἐκεῖνος ὃν καὶ φεύγομεν,
ὁ δεινός, ὁ ταλαύρινος, ὁ κατὰ τοῖν σκελοῖν;

---

[a] *Enter War, bearing a gigantic mortar, in which he is about to make a salad.*

The ingredients of the salad (μυττωτός, *cf.* 247, 273) are here

TR. Yes ; that's exactly how we talked : exactly.
HE. So that I know not if ye e'er again
Will see the face of Peace.
TR. Why, where's she gone to ?
HE. War has immured her in a deep deep pit.
TR. Where ?
HE. Here, beneath our feet. And you may see
The heavy stones he piled about its mouth,
That none should take her out.
TR. I wish you'd tell me
How he proposes now to deal with us.
HE. I only know that yester eve he brought
Into this house a most gigantic mortar.
TR. What is he going to do with that, I wonder !
HE. He means to put the cities in and pound them.
But I shall go. He's making such a din
I think he's coming out.
TR. Shoo ! let me run
Out of his way : methought that I myself
Heard a great mortar's war-inspiring blast.

WAR.[a] O mortals ! mortals ! wondrous-woeful mortals !
How ye will suffer in your jaws directly !
TR. O King Apollo, what a great big mortar !
Oh the mere look of War how bad it is !
Is this the actual War from whom we flee,
The dread tough War, the War upon the legs ?[b]

cheese, garlic, leek, and honey. " Instead of leek (πράσον), War throws in the homonymous Laconian town of Prasiae ; for garlic he takes Megara, the great garlic-producing country ; Sicily, the Stilton of antiquity, is the natural substitute for cheese ; whilst Attica is represented by her own celebrated honey " : R.

[b] The first part of the line recalls the description of Lamachus *A.* 964 ὁ δεινός, ὁ ταλαύρινος, ὃς τὴν Γοργόνα | πάλλει. The meaning of the last part is obscure.

ΠΟ. (πράσα ἐμβάλλων) ἰὼ Πρασιαὶ τρισάθλιαι καὶ πεντάκις
καὶ πολλοδεκάκις, ὡς ἀπολεῖσθε τήμερον.
ΤΡ. τουτὶ μέν, ἄνδρες, οὐδὲν ἡμῖν πρᾶγμά πω·
τὸ γὰρ κακὸν τοῦτ' ἐστὶ τῆς Λακωνικῆς.
ΠΟ. (σκόροδα ἐμβάλλων) ὦ Μέγαρα Μέγαρ', ὡς ἐπιτετρίψεσθ' αὐτίκα
ἁπαξάπαντα καταμεμυττωτευμένα.
ΤΡ. βαβαὶ βαβαιάξ, ὡς μεγάλα καὶ δριμέα
τοῖσιν Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα.
ΠΟ. (τυρὸν ἐμβάλλον) ἰὼ Σικελία, καὶ σὺ δ' ὡς ἀπόλλυσαι.
ΤΡ. οἶ' ἡ πόλις τάλαινα διακναισθήσεται.
ΠΟ. φέρ' ἐπιχέω καὶ τὸ μέλι τουτὶ τἀττικόν.
ΤΡ. οὗτος, παραινῶ σοι μέλιτι χρῆσθ' ἀτέρῳ.
τετρώβολον τοῦτ' ἐστί· φείδου τἀττικοῦ.
ΠΟ. παῖ παῖ Κυδοιμέ.
ΚΥΔΟΙΜΟΣ. τί με καλεῖς;
ΠΟ. κλαύσει μακρά.
ἕστηκας ἀργός; οὑτοσί σοι κόνδυλος.
ΚΥ. ὡς δριμύς. οἴμοι μοι τάλας. ὦ δέσποτα,
μῶν τῶν σκορόδων ἐνέβαλες εἰς τὸν κόνδυλον;
ΠΟ. οἴσεις ἀλετρίβανον τρέχων;
ΚΥ. ἀλλ', ὦ μέλε,
οὐκ ἔστιν ἡμῖν· ἐχθὲς εἰσῳκίσμεθα.
ΠΟ. οὔκουν παρ' Ἀθηναίων μεταθρέξει ταχύ;
ΚΥ. ἔγωγε νὴ Δί'· εἰ δὲ μή γε, κλαύσομαι.
ΤΡ ἄγε δή, τί δρῶμεν, ὦ πόνηρ' ἀνθρώπια;
ὁρᾶτε τὸν κίνδυνον ἡμῖν ὡς μέγας·

---

[a] The stage directions here and 246, 250 are from the Scholiast.
[b] For ten years Megara had been excluded from the Athenian

WAR. *(throwing in leeks)* [a]

O Prasiae! O thrice wretched, five times wretched,
And tens of times, how you'll be crushed to-day!

TR. Friends, this as yet is no concern of ours,
This is a blow for the Laconian side.

WAR. *(throwing in garlic)*

O Megara! Megara! [b] in another moment,
How you'll be worn, and torn, and ground to salad!

TR. Good gracious! O what heavy, bitter tears
He has thrown in to mix for Megara.

WAR. *(throwing in cheese)*

O Sicily! and you'll be ruined too.

TR. Ah, how that hapless state will soon be grated!

WAR. And now I'll pour some Attic honey [c] in.

TR. Hey, there, I warn you, use some other honey:
Be sparing of the Attic; that costs sixpence.

WAR. Ho, boy! boy! Riot!

RIOT. What's your will?

WAR. You'll catch it,
You rascal, standing idle there! take that!

RIOT Ugh, how it stings. O me! O me! why, master,
Sure you've not primed your knuckles with the garlic?

WAR. Run in and get a pestle.

RIOT. We've not got one;
We only moved in yesterday, you know.

WAR. Then run at once and borrow one from Athens.[d]

RIOT. I'll run by Zeus; or else I'm sure to catch it.

TR. What's to be done, my poor dear mortals, now?
Just see how terrible our danger is:

markets, and her territory ravaged, so that she now has to import the garlic she formerly exported; *cf.* 502, *A.* 813.

[c] The famous honey of Hymettus.

[d] The pestle is Cleon and the one from Lacedaemon in 275 is Brasidas.

εἴπερ γὰρ ἥξει τὸν ἀλετρίβανον φέρων,
τούτῳ ταράξει τὰς πόλεις καθήμενος.
ἀλλ', ὦ Διόνυσ', ἀπόλοιτο καὶ μὴ ʼλθοι φέρων.
ΚΥ. οὗτος.
ΠΟ. τί ἔστιν; οὐ φέρεις;
ΚΥ. τὸ δεῖνα γάρ,[a]
ἀπόλωλ' Ἀθηναίοισιν ἁλετρίβανος,
ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα.
ΤΡ. εὖ γ', ὦ πότνια δέσποιν' Ἀθηναία, ποιῶν
ἀπόλωλ' ἐκεῖνος κἀν δέοντι τῇ πόλει,
ἢ πρίν γε τὸν μυττωτὸν ἡμῖν ἐγχέαι.
ΠΟ. οὔκουν ἕτερον δῆτ' ἐκ Λακεδαίμονος μέτει
ἀνύσας τι;
ΚΥ. ταῦτ', ὦ δέσποθ'.
ΠΟ. ἧκέ νυν ταχύ.
ΤΡ. ὦνδρες, τί πεισόμεσθα; νῦν ἀγὼν μέγας.
ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθρᾴκῃ τυγχάνει
μεμυημένος, νῦν ἐστιν εὔξασθαι καλὸν
ἀποστραφῆναι τοῦ μετιόντος τὼ πόδε.
ΚΥ. οἴμοι τάλας, οἴμοι γε, κἄτ' οἴμοι μάλα.
ΠΟ. τί ἔστι; μῶν οὐκ αὖ φέρεις;
ΚΥ. ἀπόλωλε γὰρ
καὶ τοῖς Λακεδαιμονίοισιν ἁλετρίβανος.
ΠΟ. πῶς, ὦ πανοῦργ';
ΚΥ. ἐς τἀπὶ Θρᾴκης χωρία
χρήσαντες ἑτέροις αὐτὸν εἶτ' ἀπώλεσαν.
ΤΡ. εὖ γ', εὖ γε ποιήσαντες, ὦ Διοσκόρω.
ἴσως ἂν εὖ γένοιτο· θαρρεῖτ', ὦ βροτοί.
ΠΟ. ἀπόφερε τὰ σκεύη λαβὼν ταυτὶ πάλιν·
ἐγὼ δὲ δοίδυκ' εἰσιὼν ποιήσομαι.

---

[a] τὸ δεῖνα γάρ: "a mere ejaculation not connected with the rest of the sentence . . . used here and 879, *B.* 648, *L.* 921, 926,

For if that varlet bring a pestle back,
War will sit down and pulverize our cities.
Heavens! may he perish, and not bring one back.

RIOT. You there!

WAR. What! Don't you bring it?

RIOT. Just look here, sir:[a]
The pestle the Athenians had is lost,
The tanner fellow that disturbed all Hellas.

TR. O well done he, Athene, mighty mistress;
Well is he lost, and for the state's advantage,
Before they've mixed us up this bitter salad.

WAR. Then run away and fetch from Lacedaemon
Another pestle.

RIOT. Yes, sir.

WAR. Don't be long.

TR. Now is the crisis of our fate, my friends.
And if there's here a man initiate
In Samothrace,[b] 'tis now the hour to pray
For the averting of—the varlet's feet.

RIOT. Alas! alas! and yet again, alas!

WAR. What ails you? don't you bring one now?

RIOT. O Sir,
The Spartans too have lost their pestle now.

WAR. How so, you rascal?

RIOT. Why, they lent it out
To friends up Thraceward, and they lost it there.

TR. And well done they! well done! Twin sons of Zeus!
Take courage, mortals: all may yet be well.

WAR. Pick up the things, and carry them away;
I'll go within and make myself a pestle.

as a sort of apologetic introduction to a disagreeable narrative (like our "What do you think?" "Would you believe it?")": R.

[b] The headquarters of the secret rites and mysterious worship of the Cabiri.

ΤΡ. νῦν τοῦτ' ἐκεῖν' ἥκει, τὸ Δάτιδος μέλος,
ὃ δεφόμενός ποτ' ᾖδε τῆς μεσημβρίας,
"ὡς ἥδομαι καὶ χαίρομαι κεὐφραίνομαι."
νῦν ἐστιν ἡμῖν, ὦνδρες Ἕλληνες, καλὸν
ἀπαλλαγεῖσι πραγμάτων τε καὶ μαχῶν
ἐξελκύσαι τὴν πᾶσιν Εἰρήνην φίλην,
πρὶν ἕτερον αὖ δοίδυκα κωλῦσαί τινα.
ἀλλ', ὦ γεωργοὶ κἄμποροι καὶ τέκτονες
καὶ δημιουργοὶ καὶ μέτοικοι καὶ ξένοι
καὶ νησιῶται, δεῦρ' ἴτ', ὦ πάντες λεῴ,
ὡς τάχιστ' ἅμας λαβόντες καὶ μοχλοὺς καὶ σχοινία·
νῦν γὰρ ἡμῖν ἁρπάσαι πάρεστιν ἀγαθοῦ δαίμονος.

ΧΟΡΟΣ. δεῦρο πᾶς χώρει προθύμως εὐθὺ τῆς σωτηρίας.
ὦ Πανέλληνες, βοηθήσωμεν, εἴπερ πώποτε,
τάξεων ἀπαλλαγέντες καὶ κακῶν φοινικικῶν·
ἡμέρα γὰρ ἐξέλαμψεν ἥδε μισολάμαχος.
πρὸς τάδ' ἡμῖν, εἴ τι χρὴ δρᾶν, φράζε κἀρχιτεκτόνει,
οὐ γὰρ ἔσθ' ὅπως ἀπειπεῖν ἂν δοκῶ μοι τήμερον,
πρὶν μοχλοῖς καὶ μηχαναῖσιν εἰς τὸ φῶς ἀνελκύσαι
τὴν θεῶν πασῶν μεγίστην καὶ φιλαμπελωτάτην.
ΤΡ. οὐ σιωπήσεσθ', ὅπως μὴ περιχαρεῖς τῷ πράγματι
τὸν Πόλεμον ἐκζωπυρήσετ' ἔνδοθεν κεκραγότες;

---

[a] "According to the Scholiasts the Datis here spoken of was the Persian commander immortalized by his defeat at Marathon, who prided himself on his accurate knowledge of Greek, but with so little reason, that, from his ludicrous blunders, a barbarism acquired the name of a *δατισμός*. In the present instance he seems to have thought it safe to make all the verbs end in a like termination, and therefore said *χαίρομαι* for *χαίρω*": R.

[b] Composed of twenty-four Attic farmers.

TR. Now may I sing the ode that Datis [a] made,
The ode he sang in ecstasy at noon,
'*Eh, sirs, I'm pleased, and joyed, and comforted.*"
Now, men of Hellas, now the hour has come
To throw away our troubles and our wars,
And, ere another pestle rise to stop us,
To pull out Peace, the joy of all mankind.
O all ye farmers, merchants, artisans,
O all ye craftsmen, aliens, sojourners,
O all ye islanders, O all ye peoples,
Come with ropes, and spades, and crowbars,
come in eager hurrying haste,
Now the cup of happy fortune,
brothers, it is ours to taste.

CHORUS.[b] Come then, heart and soul, my comrades,
haste to win this great salvation,
Now or never, now if ever,
come, the whole Hellenic nation!
Throw away your ranks and squadrons,
throw your scarlet plagues away,
Lo, at length the day is dawning,
Lamachus-detesting day!
O be thou our guide and leader,
managing, presiding o'er us,
For I think I shan't give over
in this noble task before us,
Till with levers, cranes, and pulleys
once again to light we haul
Peace, the Goddess best and greatest,
vineyard-lovingest of all.

TR. O be quiet! O be quiet! by your noisy loud delight
You will waken War, the demon,
who is crouching out of sight.

ΧΟ. ἀλλ' ἀκούσαντες τοιούτου χαίρομεν κηρύγματος.
οὐ γὰρ ἦν "ἔχοντας ἥκειν σιτί' ἡμερῶν τριῶν."
ΤΡ. εὐλαβεῖσθε νῦν ἐκεῖνον τὸν κάτωθεν Κέρβερον,
μὴ παφλάζων καὶ κεκραγώς, ὥσπερ ἡνίκ' ἐνθάδ' ἦν,
ἐμποδὼν ἡμῖν γένηται τὴν θεὸν μὴ 'ξελκύσαι.
ΧΟ. οὔτι καὶ νῦν ἔστιν αὐτὴν ὅστις ἐξαιρήσεται,
ἢν ἅπαξ ἐς χεῖρας ἔλθῃ τὰς ἐμάς. ἰοὺ ἰού.
ΤΡ. ἐξολεῖτέ μ', ὦνδρες, εἰ μὴ τῆς βοῆς ἀνήσετε·
ἐκδραμὼν γὰρ πάντα ταυτὶ συνταράξει τοῖν ποδοῖν.
ΧΟ. ὡς κυκάτω καὶ πατείτω πάντα καὶ ταραττέτω,
οὐ γὰρ ἂν χαίροντες ἡμεῖς τήμερον παυσαίμεθ' ἄν.
ΤΡ. τί τὸ κακόν; τί πάσχετ', ὦνδρες; μηδαμῶς, πρὸς
τῶν θεῶν,
πρᾶγμα κάλλιστον διαφθείρητε διὰ τὰ σχήματα.
ΧΟ. ἀλλ' ἔγωγ' οὐ σχηματίζειν βούλομ', ἀλλ' ὑφ' ἡδονῆς
οὐκ ἐμοῦ κινοῦντος αὐτὼ τὼ σκέλη χορεύετον.
ΤΡ. μή τι καὶ νυνί γ' ἔτ', ἀλλὰ παῦε παῦ' ὀρχούμενος.
ΧΟ. ἢν ἰδού, καὶ δὴ πέπαυμαι.
ΤΡ. φῂς γε, παύει δ' οὐδέπω.
ΧΟ. ἓν μὲν οὖν τουτί μ' ἔασον ἑλκύσαι, καὶ μηκέτι.

---

[a] The regular amount for an immediate expedition without baggage; *cf. A.* 197, *W.* 243.
[b] *i.e.* Cleon; *cf. K.* 1030.
[c] παφλάζων. In the *Knights* Cleon's regular name is Παφλαγών.

CH. O we joy, we joy, we joy, to
hear your glorious proclamations,
So unlike that odious *Wanted*
at the camp with three days' rations.[a]
TR. Yet beware, beware, remember!
Cerberus[b] is down below:
He may come with fuss and fury[c]
(as when he was here[d] you know),
Every obstacle and hindrance
in the way of Peace to throw.
CH. Who shall bear her, who shall tear her,
from these loving arms away,
If I once can clasp and grasp her?
O hurrah! hurrah! hurrah!
TR. Zounds! you'll surely be our ruin:
stop your clamour, I entreat:
War will by and bye come trampling
everything beneath his feet.
CH. Let him stamp, and tramp, and trample,
let him do whate'er he will,
I am so immensely happy that I really can't be still.
TR. What the mischief! what's the matter?
do not, by the Gods, I pray,
With your dancings and your prancings
spoil our noble work to-day.
CH. Really now I didn't mean to: no I didn't, I declare:
Quite without my will my ankles
will perform this joyous air.
TR. Well, but don't go on at present;
cease your dancing or you'll rue it.
CH. Look, observe, I've really ceased it.
TR. So you say, but still you do it.
CH. Only once, I do beseech you; only just a single hop.

[d] *i.e.* in the upper world.

ΤΡ. τοῦτό νυν, καὶ μηκέτ' ἄλλο μηδὲν ὀρχήσεσθ' ἔτι.
ΧΟ. οὐκ ἂν ὀρχησαίμεθ', εἴπερ ὠφελήσαιμέν τί σε.
ΤΡ. ἀλλ' ὁρᾶτ', οὔπω πέπαυσθε.
ΧΟ. τουτογὶ νὴ τὸν Δία
τὸ σκέλος ῥίψαντες ἤδη λήγομεν τὸ δεξιόν.
ΤΡ. ἐπιδίδωμι τοῦτό γ' ὑμῖν, ὥστε μὴ λυπεῖν ἔτι.
ΧΟ. ἀλλὰ καὶ τἀριστερόν τοί μοὔστ' ἀναγκαίως ἔχον.
ἥδομαι γὰρ καὶ γέγηθα καὶ πέπορδα καὶ γελῶ
μᾶλλον ἢ τὸ γῆρας ἐκδὺς ἐκφυγὼν τὴν ἀσπίδα.
ΤΡ. μή τι καὶ νυνί γε χαίρετ'· οὐ γὰρ ἴστε πω σαφῶς·
ἀλλ' ὅταν λάβωμεν αὐτήν, τηνικαῦτα χαίρετε
καὶ βοᾶτε καὶ γελᾶτ'· ἤ-
δη γὰρ ἐξέσται τόθ' ὑμῖν
πλεῖν, μένειν, κινεῖν, καθεύδειν,
ἐς πανηγύρεις θεωρεῖν,
ἑστιᾶσθαι, κοτταβίζειν,
συβαρίζειν,
ἰοῦ ἰοῦ κεκραγέναι.

ΧΟ. εἰ γὰρ ἐκγένοιτ' ἰδεῖν ταύτην με τὴν ἡμέραν.
πολλὰ γὰρ ἀνεσχόμην
πράγματά τε καὶ στιβάδας,

---

* ἡ μεταφορὰ ἀπὸ τῶν ὄφεων : Schol.

TR. Well then, one : make haste about it ;
only one, and then you stop.
CH. Stop ? of course we stop with pleasure
if 'twill your designs assist.
TR. Well, but look : you're still proceeding.
CH. Just, by Zeus, one other twist.
Let me fling my right leg upwards,
and I'll really then refrain.
TR. This indulgence too I'll grant you,
so you don't offend again.
CH. Hah ! but here's my left leg also :
it must have its turn, 'tis plain.
(*Dancing vigorously with both legs.*)
I'm so happy, glad, delighted,
getting rid of arms at last,
More than if, my youth renewing,
I the slough [a] of Age had cast.
TR. Well, but don't exult at present,
for we're all uncertain still,
But, when once we come to hold her,
then be merry if you will ;
Then will be the time for laughing,
Shouting out in jovial glee,
Sailing, sleeping, feasting, quaffing,
All the public sights to see.
Then the Cottabus be playing,
Then be hip-hip-hip-hurrahing,
Pass the day and pass the night
Like a regular Sybarite.

CH. O that it were yet my fortune
those delightful days to see !
Woes enough I've had to bear,
Sorry pallets, trouble, care,

ἃς ἔλαχε Φορμίων·
κοὐκέτ' ἄν μ' εὕροις δικαστὴν δριμὺν οὐδὲ δύσκολον,
οὐδὲ τοὺς τρόπους γε δήπου σκληρόν, ὥσπερ καὶ πρὸ τοῦ.
ἀλλ' ἁπαλὸν ἄν μ' ἴδοις
καὶ πολὺ νεώτερον,
ἀπαλλαγέντα πραγμάτων.
καὶ γὰρ ἱκανὸν χρόνον ἀ-
πολλύμεθα καὶ κατατε-
τρίμμεθα πλανώμενοι
ἐς Λύκειον κἀκ Λυκείου σὺν δόρει σὺν ἀσπίδι.
ἀλλ' ὅ τι μάλιστα χαρι-
ούμεθα ποιοῦντες, ἄγε
φράζε· σὲ γὰρ αὐτοκράτορ'
εἵλετ' ἀγαθή τις ἡμῖν τύχη.

ΤΡ. φέρε δὴ κατίδω, ποῖ τοὺς λίθους ἀφέλξομεν.
ΕΡ. ὦ μιαρὲ καὶ τολμηρέ, τί ποιεῖν διανοεῖ;
ΤΡ. οὐδὲν πονηρόν, ἀλλ' ὅπερ καὶ Κιλλικῶν.
ΕΡ. ἀπόλωλας, ὦ κακόδαιμον.
ΤΡ. οὐκοῦν, ἢν λάχω.
Ἑρμῆς γὰρ ὢν κλήρῳ ποιήσεις οἶδ' ὅτι.
ΕΡ. ἀπόλωλας, ἐξόλωλας.
ΤΡ. ἐς τίν' ἡμέραν;
ΕΡ. ἐς αὐτίκα μάλ'.
ΤΡ. ἀλλ' οὐδὲν ἠμπόληκά πω,
οὔτ' ἄλφιτ' οὔτε τυρόν, ὡς ἀπολούμενος.

[a] The naval officer so distinguished in the early years of the Peloponnesian war.

[b] Outside the city walls, used as a parade-ground.

[c] Said by the Scholiasts to be a traitor who, when his actions aroused suspicion and he was asked questions about them, used always to answer πάντα ἀγαθά "all right."

Such as fell to Phormio's [a] share,
I would never more thereafter so morose and bitter be,
Nor a judge so stubborn-hearted,
unrelenting, and severe ;
You shall find me yielding then,
Quite a tender youth again,
When these weary times depart.
Long enough we've undergone
Toils and sorrows many a one,
Worn and spent and sick at heart,
From Lyceum, to Lyceum,[b]
trudging on with shield and spear.
Now then tell us what you would
Have us do, and we'll obey,
Since by fortune fair and good
You're our sovereign Lord to-day.

TR. Come let me see which way to move the stones.
HE. Rogue ! miscreant ! what are you up to now ?
TR. No harm ;
Everything's right, as Cillicon [c] observed.
HE. Wretch ! you shall die !
TR. When it's my lot, of course,
For being Hermes [d] you'll use lots, I know.
HE. O you are doomed ! doomed ! doomed !
TR. Yes ? for what day ?
HE. This very instant.
TR. But I'm not prepared :
I've bought no bread and cheese, as if to die.[e]

[d] As being the God of Chance. It was the custom at Athens to execute only one criminal a day, and the order in which they were taken was determined by lot : Schol.

[e] Explained to mean that "bringing rations" (*cf.* 312) was the same thing as preparing for certain death.

ΕΡ. καὶ μὴν ἐπιτέτριψαί γε.
ΤΡ. κᾆτα τῷ τρόπῳ
οὐκ ᾐσθόμην ἀγαθὸν τοσουτονὶ λαβών;
ΕΡ. ἆρ' οἶσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς ὃς ἂν
ταύτην ἀνορύττων εὑρεθῇ;
ΤΡ. νῦν ἆρά με
ἅπασ' ἀνάγκη 'στ' ἀποθανεῖν;
ΕΡ. εὖ ἴσθ' ὅτι.
ΤΡ. ἐς χοιρίδιόν μοί νυν δάνεισον τρεῖς δραχμάς·
δεῖ γὰρ μυηθῆναί με πρὶν τεθνηκέναι.
ΕΡ. ὦ Ζεῦ κεραυνοβρόντα.
ΤΡ. μὴ πρὸς τῶν θεῶν
ἡμῶν κατείπῃς, ἀντιβολῶ σε, δέσποτα.
ΕΡ. οὐκ ἂν σιωπήσαιμι.
ΤΡ. ναί, πρὸς τῶν κρεῶν
ἁγὼ προθύμως σοι φέρων ἀφικόμην.
ΕΡ. ἀλλ', ὦ μέλ', ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι,
εἰ μὴ τετορήσω ταῦτα καὶ λακήσομαι.
ΤΡ. μή νυν λακήσῃς, λίσσομαί σ', ὡρμίδιον.
εἰπέ μοι, τί πάσχετ', ὦνδρες; ἕστατ' ἐκπεπληγ-
μένοι.
ὦ πόνηροι, μὴ σιωπᾶτ'· εἰ δὲ μή, λακήσεται.
ΧΟ. μηδαμῶς, ὦ δέσποθ' Ἑρμῆ, μηδαμῶς, μηδαμῶς,
εἴ τι κεχαρισμένον
χοιρίδιον οἶσθα παρ' ἐ-
μοῦ γε κατεδηδοκώς,
τοῦτο μὴ φαῦλον νόμιζ' ἐν τῷδε τῷ νῦν πράγματι.
ΤΡ. οὐκ ἀκούεις οἷα θωπεύουσί σ', ὦναξ δέσποτα;

---

[a] His "luck" is to be rid of all the troubles of life; *cf. A.* 757. T. is chaffing Hermes throughout.

[b] Because only the "initiate" could be happy in Hades (*cf. F.*

HE. Ah, well, you're absolutely gone!
TR. That's odd,
To get such famous luck [a] and yet not know it
HE. Then don't you know that death's denounced by Zeus
On all found digging here?
TR. And is it so?
And must I die indeed?
HE. You must indeed.
TR. O then, I prithee, lend me half a crown.
I'll buy a pig, and get initiate first.[b]
HE. Ho! Zeus! Zeus! thunder-crasher!
TR. O pray don't.
O by the heavenly powers don't peach upon us.
HE. No, no, I won't keep silence.
TR. O pray do.
O by the heavenly meat I brought you, master.
HE. Why, bless you, Zeus will quite demolish me
If I don't shout and tell him all about it.
TR. O pray don't shout, my darling dearest Hermes.
Don't stand gaping there, my comrades;
are ye quite deprived of speech?
What's the matter? speak, ye rascals!
if you don't, he's safe to peach.
CH. Do not, do not, mighty Hermes,
do not, do not shout, I pray,
If you e'er have tasted swine,
Tasted sucking-pigs of mine,
Which have soothed your throat divine,
Think upon it, think upon it,
nor despise the deed to-day.
TR. King and master, won't you listen
to the coaxing words they say?

456, and throughout), and a pig was sacrificed at the ceremony of initiation.

ΧΟ. μηδ᾽ ἔχε παλιγκότως
ἀντιβολίαις ἐμαῖσ-
ιν, ὥστε τήνδε μὴ λαβεῖν·
ἀλλὰ χάρισ᾽, ὦ φιλαν-
θρωπότατε καὶ μεγαλο-
δωρότατε δαιμόνων,
εἴ τι Πεισάνδρου βδελύττει τοὺς λόφους καὶ τὰς
ὀφρῦς,
καί σε θυσίαισιν ἱε-
ραῖσι προσόδοις τε μεγά-
λαισι διὰ παντός, ὦ
δέσποτ᾽, ἀγαλοῦμεν ἡμεῖς ἀεί.

ΤΡ. ἴθ᾽, ἀντιβολῶ σ᾽, ἐλέησον αὐτῶν τὴν ὄπα,
ἐπεί σε καὶ τιμῶσι μᾶλλον ἢ πρὸ τοῦ.
ΕΡ. κλέπται τε γὰρ νῦν εἰσι μᾶλλον ἢ πρὸ τοῦ.
ΤΡ. καί σοι φράσω τι πρᾶγμα δεινὸν καὶ μέγα,
ὃ τοῖς θεοῖς ἅπασιν ἐπιβουλεύεται.
ΕΡ. ἴθι δή, κάτειπ᾽· ἴσως γὰρ ἂν πείσαις ἐμέ.
ΤΡ. ἡ γὰρ Σελήνη χὠ πανοῦργος Ἥλιος,
ὑμῖν ἐπιβουλεύοντε πολὺν ἤδη χρόνον,
τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα.
ΕΡ. ἵνα δὴ τί τοῦτο δρᾶτον;
ΤΡ. ὁτιὴ νὴ Δία
ἡμεῖς μὲν ὑμῖν θύομεν, τούτοισι δὲ
οἱ βάρβαροι θύουσι. διὰ τοῦτ᾽ εἰκότως
βούλοιντ᾽ ἂν ἡμᾶς πάντας ἐξολωλέναι,
ἵνα τὰς τελετὰς λάβοιεν αὐτοὶ τῶν θεῶν.

[a] "The Comic poets attack him as a man who, beneath a fierce

CH. View us not with wrathful eye,
Nor our humble prayers deny,
From this dungeon let us hand her.
O if you indeed detest,
And abhor the sweeping crest
And the eyebrows of Peisander,[a]
Let us now, O God most gracious!
let us carry Peace away.
Then we'll glad processions bring,
Then with sacrifices due,
We will always, lord and king,
We will always honour you.

TR. O sir, be pitiful, and heed their cry:
They never showed you such respect as now.
HE. Why, no; they never were such thieves as now.[b]
TR. And then I'll tell you a tremendous secret,
A horrid dreadful plot against the Gods.
HE. Well, tell away: I'm open to conviction.
TR. 'Tis that the Moon and vile immoral Sun
Have long been plotting to your hurt: and now
They're giving Hellas up to the Barbarians
HE. Why are they doing that?
TR. Because, by Zeus!
We sacrifice to *you*, but those Barbarians
Only to *them*.[c] So naturally they
Are very anxious that we all should perish,
And they get all the rites of all the Gods.

and martial exterior, concealed a coward's heart; *B*. 1556-61": R. Later he took a large part in the Revolution of the Four Hundred.

[b] They worshipped Hermes as the God of Thieves, φηλητῶν ἄναξ (Eur. *Rhesus*, 217).

[c] So Herodotus i. 131 says of the Persians θύουσι δὲ ἡλίῳ τε καὶ σελήνῃ.

P. ταῦτ᾽ ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτέτην,
καὶ τοῦ κύκλου παρέτρωγον ὑφ᾽ ἁρματωλίας.
P. ναὶ μὰ Δία. πρὸς ταῦτ᾽, ὦ φίλ᾽ Ἑρμῆ, ξύλλαβε
ἡμῖν προθύμως, τήνδε καὶ ξυνέλκυσον.
καὶ σοὶ τὰ μεγάλ᾽ ἡμεῖς Παναθήναι᾽ ἄξομεν,
πάσας τε τὰς ἄλλας τελετὰς τὰς τῶν θεῶν,
Μυστήρι᾽ Ἑρμῇ, Διπολίει᾽, Ἀδώνια·
ἄλλαι τε σοὶ πόλεις πεπαυμέναι κακῶν
Ἀλεξικάκῳ θύσουσιν Ἑρμῇ πανταχοῦ.
χἄτερ᾽ ἔτι πόλλ᾽ ἕξεις ἀγαθά. πρῶτον δέ σοι
(φιάλην χρυσῆν δίδωσιν αὐτῷ)·
δῶρον δίδωμι τήνδ᾽, ἵνα σπένδειν ἔχῃς.
P. οἴμ᾽ ὡς ἐλεήμων εἴμ᾽ ἀεὶ τῶν χρυσίδων.
ὑμέτερον ἐντεῦθεν ἔργον, ὦνδρες. ἀλλὰ ταῖς ἄμαις
εἰσιόντες ὡς τάχιστα τοὺς λίθους ἀφέλκετε.
O. ταῦτα δράσομεν. σὺ δ᾽ ἡμῖν, ὦ θεῶν σοφώτατε,
ἅττα χρὴ ποιεῖν ἐφεστὼς φράζε δημιουργικῶς·
τἄλλα δ᾽ εὑρήσεις ὑπουργεῖν ὄντας ἡμᾶς οὐ κακούς.
P. ἄγε δή, σὺ ταχέως ὕπεχε τὴν φιάλην, ὅπως
ἔργῳ ᾿φιαλοῦμεν, εὐξάμενοι τοῖσιν θεοῖς.
P. σπονδὴ σπονδή·
εὐφημεῖτε εὐφημεῖτε.
P. σπένδοντες εὐχώμεσθα τὴν νῦν ἡμέραν
Ἕλλησιν ἄρξαι πᾶσι πολλῶν κἀγαθῶν,
χὤστις προθύμως ξυλλάβοι τῶν σχοινίων,
τοῦτον τὸν ἄνδρα μὴ λαβεῖν ποτ᾽ ἀσπίδα.
O. μὰ Δί᾽, ἀλλ᾽ ἐν εἰρήνῃ γε διάγειν τὸν βίον,
ἔχονθ᾽ ἑταίραν καὶ σκαλεύοντ᾽ ἄνθρακας.

---

[a] The reference is to the eclipses which signalized the Pelopon-sian War (Thuc. i. 23). ὑφ᾽ ἁρματωλίας seems = "by their ving," the word also suggesting that there was a good deal of 'or (ἁμαρτωλία which many read) in their driving.

HE. Then that's the reason why they clipped the days,
And nibbled off their rounds, misguiding sinners.[a]
TR. It is, it is : come, Hermes, lend a hand,
Help us to pull her out. And then for you
We'll celebrate the great Panathenaea,
And all the other rites of all the Gods,
Demeter, Zeus, Adonis, all for you ;
And everywhere the cities saved from woe
Will sacrifice to you, the Saviour [b] Hermes.
Much, much besides you'll gain : and first of all
I give you this (*producing a gold cup*),
a vessel for libations.
HE. Fie ! how I soften at the sight of gold !
There, my men, the work's before you !
I've got nothing more to say.
Quick, take up your spades, and enter,
shovelling all the stones away.
CH. Gladly, gladly will we do it,
wisest of the Gods ; and you,
Like a skilled superior craftsman,
teach us what we ought to do.
I warrant, when the way we know,
you'll find us anything but slow.
TR. Hold out the vessel, and we'll launch the work
With free libations and with holy prayers.
HE. Pour libations.
Silence ! silence ! pour libations.
TR. And as we pour we'll pray. O happy morn,
Be thou the source of every joy to Hellas !
And O may he who labours well to-day
Be never forced to bear a shield again !
CH. No ; may he spend his happy days in peace,
Stirring the fire, his mistress at his side.

[b] Ἀλεξίκακος is usually the epithet of Apollo.

ΤΡ. ὅστις δὲ πόλεμον μᾶλλον εἶναι βούλεται,
μηδέποτε παύσασθ' αὐτόν, ὦ Διόνυσ' ἄναξ,
ἐκ τῶν ὀλεκράνων ἀκίδας ἐξαιρούμενον.
ΧΟ. κεἴ τις ἐπιθυμῶν ταξιαρχεῖν σοὶ φθονεῖ
εἰς φῶς ἀνελθεῖν, ὦ πότνι', ἐν ταῖσιν μάχαις
πάσχοι γε τοιαῦθ' οἶάπερ Κλεώνυμος.
ΤΡ. εἴ τις δορυξὸς ἢ κάπηλος ἀσπίδων,
ἵν' ἐμπολᾷ βέλτιον, ἐπιθυμεῖ μαχῶν,
ληφθεὶς ὑπὸ λῃστῶν ἐσθίοι κριθὰς μόνας.
ΧΟ. κεἴ τις στρατηγεῖν βουλόμενος μὴ ξυλλάβῃ
ἢ δοῦλος αὐτομολεῖν παρεσκευασμένος,
ἐπὶ τοῦ τροχοῦ γ' ἕλκοιτο μαστιγούμενος·
ἡμῖν δ' ἀγαθὰ γένοιτ'. ἰὴ παιών, ἰή.
ΤΡ. ἄφελε τὸ παίειν, ἀλλ' ἰὴ μόνον λέγε.
ΧΟ. ἰὴ ἰὴ τοίνυν, ἰὴ μόνον λέγω.
ΤΡ. Ἑρμῇ, Χάρισιν, Ὥραισιν, Ἀφροδίτῃ, Πόθῳ,
ΧΟ. Ἄρει δὲ μή;
ΤΡ. μή.
ΧΟ. μηδ' Ἐνυαλίῳ γε;
ΤΡ. μή.
ΧΟ. ὑπότεινε δὴ πᾶς, καὶ κάταγε τοῖσιν κάλῳς.

ΕΡ. ὦ εἶα. [στρ.]
ΧΟ. εἶα μάλα.
ΕΡ. ὦ εἶα.
ΧΟ. εἶα ἔτι μάλα.
ΕΡ. ὦ εἶα, ὦ εἶα.
ΤΡ. ἀλλ' οὐχ ἕλκουσ' ἄνδρες ὁμοίως.
οὐ ξυλλήψεσθ'; οἷ' ὀγκύλλεσθ'.
οἰμώξεσθ' οἱ Βοιωτοί.

[a] The notorious ῥίψασπις; *cf.* 678, 1295 *seq.*

TR. If there be any that delights in war,
King Dionysus, may he never cease
Picking out spearheads from his funny-bones.
CH. If any, seeking to be made a Captain,
Hates to see Peace return, O may he ever
Fare in his battles like Cleonymus.[a]
TR. If any merchant, selling spears or shields,
Would fain have battles, to improve his trade,
May he be seized by thieves and eat raw barley.
CH. If any would-be General won't assist us,
Or any slave preparing to desert,
May he be flogged, and broken on the wheel.
But on ourselves all joy : hip, hip, hurrah !
TR. Don't talk of being hipped [b] : Hurrah's the word.
CH. Hurrah ! hurrah ! hurrah's the word to-day.
TR. (*pouring libations*)
To Hermes, Love, Desire, the Hours, and Graces.
CH. Not Ares ?
TR. (*with disgust*) No !
CH. Nor Enyalius ?
TR. No.
CH. Now all set to, and labour at the ropes.

HE. Yo ho ! pull away.
CH. Pull away a little stronger.
HE. Yo ho ! pull away.
CH. Keep it up a little longer.
HE. Pull, pull, pull, pull.
TR. Ah they don't pull all alike.
Cease your craning : 'tis but feigning :
Pull, Boeotians [c] ! or I'll strike.

[b] The pun is on παίαν " Healer " and παίειν " to strike."
[c] They had gained a great victory over the Athenians at Delium in 424, and were ill disposed for peace.

. εἶα νῦν.
. εἶα ὦ.
. ἀλλ' ἄγετον ξυνανέλκετε καὶ σφώ.
. οὔκουν ἕλκω κἀξαρτῶμαι
κἀπεμπίπτω καὶ σπουδάζω;
'. πῶς οὖν οὐ χωρεῖ τοὔργον;

'. ὦ Λάμαχ', ἀδικεῖς ἐμποδὼν καθήμενος.
οὐδὲν δεόμεθ', ὤνθρωπε, τῆς σῆς μορμόνος.
'. οὐδ' οἵδε γ' εἷλκον οὐδὲν Ἀργεῖοι πάλαι·
ἀλλ' ἢ κατεγέλων τῶν ταλαιπωρουμένων,
καὶ ταῦτα διχόθεν μισθοφοροῦντες ἄλφιτα.
Ρ. ἀλλ' οἱ Λάκωνες, ὦγάθ', ἕλκουσ' ἀνδρικῶς.
Ρ. ἆρ' οἶσθ' ὅσοι γ' αὐτῶν ἔχονται τοῦ ξύλου,
μόνοι προθυμοῦντ'· ἀλλ' ὁ χαλκεὺς οὐκ ἐᾷ.
Ρ. οὐδ' οἱ Μεγαρεῖς δρῶσ' οὐδέν· ἕλκουσιν δ' ὅμως
γλισχρότατα σαρκάζοντες ὥσπερ κυνίδια,
ὑπὸ τοῦ γε λιμοῦ νὴ Δί' ἐξολωλότες.
Ο. οὐδὲν ποιοῦμεν, ὦνδρες, ἀλλ' ὁμοθυμαδὸν
ἅπασιν ἡμῖν αὖθις ἀντιληπτέον.

Ρ. ὦ εἶα. [ἀντ.
Ρ. εἶα μάλα.
Ρ. ὦ εἶα.
Ρ. εἶα νὴ Δία.
Ο. μικρόν γε κινοῦμεν.
Ρ. οὔκουν δεινὸν τοὺς μὲν τείνειν,
τοὺς δ' ἀντισπᾶν . . .
πληγὰς λήψεσθ', ὠργεῖοι.

---

[a] The reference is to the Gorgon shield of Lamachus; *cf. A.* 73 where it is Γοργόνα and in 583 μορμόνα.

[b] They had hitherto taken no part in the war—a neutrality om which they had reaped much profit (Thuc. v. 28).

HE. Yo ho ! pull away.
TR. Pull away, away, away.
CH. (*to Trygaeus and Hermes*)
Verily you should be helping us too.
TR. (*indignantly*) Don't I strain, might and main,
Cling and swing tug and haul ?
CH. Yet we don't advance at all.

TR. Now don't sit there and thwart us, Lamachus.
We don't require your Bugaboo,[a] my man.
HE. These Argives,[b] too, they give no help at all.
They only laugh at us, our toils and troubles,
And all the while take pay from either side.
TR. But the Laconians, comrade, pull like men.
HE. Ah, mark, 'tis only such as work in wood [c]
That fain would help us : but the smith impedes.
TR. And the Megarians do no good : they pull, though,
Scrabbling away like ravenous puppy dogs.
Good lack ! they're regularly starved and ruined.
CH. We make no way, my comrades : we must try
A strong pull, and a long pull, all together.

HE. Yo ho ! pull away.
TR. Keep it up a little longer.
HE. Yo ho ! pull away.
TR. Yes, by Zeus ! a little stronger.
CH. Very slow, now we go.
TR. What a shameful dirty trick !
Some are working, others shirking,
Argives, ye shall feel the stick.

[c] Lit. "keep fast to the ξύλον," which is "the term constantly used by Aristophanes to denote the instrument employed for confining prisoners" (R.), and the reference is to the Spartan captives from Pylos who were still in prison. ὁ χαλκεύς seems to point to their fetters.

εἶα νῦ· νῦν.
εἶα εἶα ὦ.
ὡς κακόνοι τινές εἰσιν ἐν ὑμῖν.
ὑμεῖς μέν γ' οὖν οἱ κιττῶντες
τῆς εἰρήνης σπᾶτ' ἀνδρείως.
ἀλλ' εἴσ' οἳ κωλύουσιν.

ἄνδρες Μεγαρεῖς, οὐκ ἐς κόρακας ἐρρήσετε;
μισεῖ γὰρ ὑμᾶς ἡ θεὸς μεμνημένη·
πρῶτοι γὰρ αὐτὴν τοῖς σκορόδοις ἠλείψατε.
καὶ τοῖς Ἀθηναίοισι παύσασθαι λέγω
ἐντεῦθεν ἐχομένοις ὅθεν νῦν ἕλκετε·
οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν δικάζετε.
ἀλλ' εἴπερ ἐπιθυμεῖτε τήνδ' ἐξελκύσαι,
πρὸς τὴν θάλατταν ὀλίγον ὑποχωρήσατε.
). ἄγ', ὦνδρες, αὐτοὶ δὴ μόνοι λαβώμεθ' οἱ γεωργοί.
P. χωρεῖ γέ τοι τὸ πρᾶγμα πολλῷ μᾶλλον, ὦνδρες, ὑμῖν.
Ͻ. χωρεῖν τὸ πρᾶγμά φησιν· ἀλλὰ πᾶς ἀνὴρ προθυμοῦ.
P. οἵ τοι γεωργοὶ τοὔργον ἐξέλκουσι, κἄλλος οὐδείς.

O. ἄγε νυν, ἄγε πᾶς·
καὶ μὴν ὁμοῦ 'στιν ἤδη.
μὴ νῦν ἀνῶμεν, ἀλλ' ἐπεν-
τείνωμεν ἀνδρικώτερον.
ἤδη 'στὶ τοῦτ' ἐκεῖνο.
ὦ εἶα νῦν, ὦ εἶα πᾶς.
ὦ εἶα, εἶα, εἶα, εἶα, εἶα, εἶα.
ὦ εἶα, εἶα, εἶα, εἶα, εἶα, πᾶς.

[a] As the first cause of the war; *cf.* 609 n. For the garlic of Iegara *cf.* 246; and for its use to "prime" gamecocks *A.* 166,

HE. Yo ho ! pull away.
TR. Pull away, away, away.
CH. Some of you still are designing us ill.
TR. Ye who fain Peace would gain,
Pull and strain, might and main.
CH. Some one's hindering us again.

HE. Plague take you, men of Megara ; get out !
The Goddess hates you : she remembers well
'Twas you that primed her up at first [a] with garlic.
Stop, stop, Athenians : shift your hold a little ;
It's no use pulling as you're now disposed.
You don't do anything but go to law.
No, if you really want to pull her out,
Stand back a trifle further towards the sea.
CH. Come, let us farmers pull alone,
and set our shoulders to it.
HE. Upon my word you're gaining ground :
I think you're going to do it.
CH. He says we're really gaining ground :
cheer up, cheer up, my hearty.
TR. The farmers have it all themselves,
and not another party.

CH. Pull again, pull, my men,
Now we're gaining fast.
Never slacken, put your back in,
Here she comes at last.
Pull, pull, pull, pull, every man, all he can ;
Pull, pull, pull, pull, pull,
Pull, pull, pull, pull, all together.

(*Peace is lifted out with her two attendants, Harvesthome and Mayfair.*)

a K. 494. But ἠλείψατε seems here to describe " rubbing down with garlic "—a process which " the Goddess " might well " detest."

ὦ πότνια βοτρυόδωρε, τί προσείπω σ᾽ ἔπος;
πόθεν ἂν λάβοιμι ῥῆμα μυριάμφορον
ὅτῳ προσείπω σ᾽; οὐ γὰρ εἶχον οἴκοθεν.
ὦ χαῖρ᾽ Ὀπώρα, καὶ σὺ δ᾽, ὦ Θεωρία.
οἷον δ᾽ ἔχεις τὸ πρόσωπον, ὦ Θεωρία·
οἷον δὲ πνεῖς, ὡς ἡδὺ κατὰ τῆς καρδίας,
γλυκύτατον, ὥσπερ ἀστρατείας καὶ μύρου.
μῶν οὖν ὅμοιον καὶ γυλίου στρατιωτικοῦ;
ἀπέπτυσ᾽ ἐχθροῦ φωτὸς ἔχθιστον πλέκος.
τοῦ μὲν γὰρ ὄζει κρομμυοξυρεγμίας,
ταύτης δ᾽ ὀπώρας, ὑποδοχῆς, Διονυσίων,
αὐλῶν, τραγῳδῶν, Σοφοκλέους μελῶν, κιχλῶν,
ἐπυλλίων Εὐριπίδου,
κλαύσἄρα σὺ
ταύτης καταψευδόμενος· οὐ γὰρ ἥδεται
αὕτη ποιητῇ ῥηματίων δικανικῶν.
κιττοῦ, τρυγοίπου, προβατίων βληχωμένων,
κόλπου γυναικῶν διατρεχουσῶν εἰς ἀγρόν,
δούλης μεθυούσης, ἀνατετραμμένου χοῶς,
ἄλλων τε πολλῶν κἀγαθῶν.
ἴθι νυν ἄθρει
οἷον πρὸς ἀλλήλας λαλοῦσιν αἱ πόλεις
διαλλαγεῖσαι καὶ γελῶσιν ἄσμεναι,
καὶ ταῦτα δαιμονίως ὑπωπιασμέναι
ἁπαξάπασαι καὶ κυάθοις προσκείμεναι.
καὶ τῶνδε τοίνυν τῶν θεωμένων σκόπει
τὰ πρόσωφ᾽, ἵνα γνῷς τὰς τέχνας.
αἰβοῖ τάλας,
ἐκεινονὶ γοῦν τὸν λοφοποιὸν οὐχ ὁρᾷς

θεωρία literally describes being a spectator at games or ivals, usually as a member of a public embassy.

TR. Giver of grapes, O how shall I address you?
O for a word ten thousand buckets big
Wherewith to accost you: for I've none at hand.
Good morning, Harvesthome: good morn, Mayfair.[a]
O what a lovely charming face, Mayfair!
(*Kisses her*)
O what a breath! how fragrant to my heart,
How sweet, how soft, with perfume and inaction.
HE. Not quite the odour of a knapsack, eh?
TR. Faugh! that odious pouch of odious men, I hate it.[b]
It has a smell of rancid-onion-whiffs;
But SHE of harvests, banquets, festivals,
Flutes, thrushes, plays, the odes of Sophocles,
Euripidean wordlets,
HE. O how dare you
Slander her so: I'm sure she does not like
That logic-monger's wordy disputations.
TR. (*continuing*) The bleating lambs, the ivy-leaf, the vat,
Full-bosomed matrons hurrying to the farm,
The tipsy maid, the drained and emptied flask,
And many another blessing.
HE. And look there,
See how the reconciled cities greet and blend
In peaceful intercourse, and laugh for joy;
And that, too, though their eyes are swoln and blackened,
And all cling fast to cupping instruments.[c]
TR. Yes, and survey the audience: by their looks
You can discern their trades.
HE. O dear! O dear!
Don't you observe the man that makes the crests

[b] A parody of a line of Euripides, preserved by the Scholiast, *ἀπέπτυσ' ἐχθροῦ φωτὸς ἔχθιστον τέκος.*
[c] *i.e.* to reduce the swelling.

τίλλονθ' ἑαυτόν; ὁ δέ γε τὰς σμινύας ποιῶν
κατέπαρδεν ἄρτι τοῦ ξιφουργοῦ 'κεινουί.
ΤΡ. ὁ δὲ δρεπανουργὸς οὐχ ὁρᾷς ὡς ἥδεται
καὶ τὸν δορυξὸν οἷον ἐσκιμάλισεν;
ΕΡ. ἴθι νυν, ἄνειπε τοὺς γεωργοὺς ἀπιέναι.

ΤΡ. ἀκούετε λεῴ· τοὺς γεωργοὺς ἀπιέναι
τὰ γεωργικὰ σκεύη λαβόντας εἰς ἀγρὸν
ὡς τάχιστ' ἄνευ δορατίου καὶ ξίφους κἀκοντίου·
ὡς ἅπαντ' ἤδη 'στὶ μεστὰ τἀνθάδ' εἰρήνης σαπρᾶς.
ἀλλὰ πᾶς χώρει πρὸς ἔργον εἰς ἀγρὸν παιωνίσας.
ΧΟ. ὦ ποθεινὴ τοῖς δικαίοις καὶ γεωργοῖς ἡμέρα,
ἄσμενός σ' ἰδὼν προσειπεῖν βούλομαι τὰς ἀμπέλους·
τάς τε συκᾶς, ἃς ἐγὼ 'φύτευον ὢν νεώτερος,
ἀσπάσασθαι θυμὸς ἡμῖν ἐστι πολλοστῷ χρόνῳ.
ΤΡ. νῦν μὲν οὖν, ὦνδρες, προσευξώμεσθα πρῶτον τῇ θεῷ,
ἥπερ ἡμῶν τοὺς λόφους ἀφεῖλε καὶ τὰς Γοργόνας·
εἶθ' ὅπως λιταργιοῦμεν οἴκαδ' εἰς τὰ χωρία,
ἐμπολήσαντές τι χρηστὸν εἰς ἀγρὸν ταρίχιον.
ΕΡ. ὦ Πόσειδον, ὡς καλὸν τὸ στῖφος αὐτῶν φαίνεται
καὶ πυκνὸν καὶ γοργὸν ὥσπερ μᾶζα καὶ πανδαισία.

---

[a] Good salt fish which they had to buy in the city.
[b] πανδαισία = a banquet providing every luxury.

Tearing his hair ? and yon's a pitchfork-seller ;
Fie ! how he fillips the sword-cutler there.
TR. And see how pleased that sickle-maker looks,
Joking and poking the spear-burnisher.
HE. Now then give notice : let the farmers go.

TR. O yes ! O yes ! the farmers all may go
Back to their homes, farm-implements and all.
You can leave your darts behind you :
yea, for sword and spear shall cease.
All things all around are teeming
with the mellow gifts of Peace ;
Shout your Paeans, march away
to labour in your fields to-day.
CH. Day most welcome to the farmers
and to all the just and true,
Now I see you I am eager
once again my vines to view,
And the fig-trees which I planted
in my boyhood's early prime,
I would fain salute and visit
after such a weary time.
TR. First, then, comrades, to the Goddess
be our grateful prayers addressed,
Who has freed us from the Gorgons
and the fear-inspiring crest.
Next a little salt provision [a]
fit for country uses buy,
Then with merry expedition
homeward to the fields we'll hie.
HE. O Poseidon ! fair their order,
sweet their serried ranks to see :
Right and tight, like rounded biscuits,
or a thronged festivity.[b]

ΤΡ. νὴ Δί᾽ ἡ γὰρ σφῦρα λαμπρὸν ἦν ἄρ᾽ ἐξωπλισμένη,
αἵ τε θρίνακες διαστίλβουσι πρὸς τὸν ἥλιον.
ἦ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον.
ὥστ᾽ ἔγωγ᾽ ἤδη ᾽πιθυμῶ καὐτὸς ἐλθεῖν εἰς ἀγρὸν
καὶ τριαινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γήδιον.
ἀλλ᾽ ἀναμνησθέντες, ὦνδρες,
τῆς διαίτης τῆς παλαιᾶς,
ἥν παρεῖχ᾽ αὕτη ποθ᾽ ἡμῖν,
τῶν τε παλασίων ἐκείνων,
τῶν τε σύκων, τῶν τε μύρτων,
τῆς τρυγός τε τῆς γλυκείας,
τῆς ἰωνιᾶς τε τῆς πρὸς
τῷ φρέατι, τῶν τ᾽ ἐλαῶν,
ὧν ποθοῦμεν,
ἀντὶ τούτων τήνδε νυνὶ
τὴν θεὸν προσείπατε.

ΧΟ. χαῖρε, χαῖρ᾽, ὡς ἦλθες ἡμῖν ἀσμένοις φιλτάτη.
σῷ γὰρ ἐδάμην πόθῳ,
δαιμόνια βουλόμενος
εἰς ἀγρὸν ἀνερπύσαι.

. . . .

ἦσθα γὰρ μέγιστον ἡμῖν κέρδος, ὦ ποθουμένη,
πᾶσιν ὁπόσοι γεωρ-
γῶν βίον ἐτρίβομεν.

---

[a] τριαινοῦν = to break up as with a trident. "The word, a rare one, is here employed for the sake of the play upon its first syllable and that of δικέλλῃ": R.

TR. Yes, by Zeus! the well-armed mattock
seems to sparkle as we gaze,
And the burnished pitchforks glitter
in the sun's delighted rays.
Very famously with those
will they clear the vineyard rows.
So that I myself am eager
homeward to my farm to go,
Breaking [a] up the little furrows
(long-neglected) with the hoe.
Think of all the thousand pleasures,
Comrades, which to Peace we owe,
All the life of ease and comfort
Which she gave us long ago:
Figs and olives, wine and myrtles,
Luscious fruits preserved and dried,
Banks of fragrant violets, blowing
By the crystal fountain's side;
Scenes for which our hearts are yearning,
Joys that we have missed so long,——
—Comrades, here is Peace returning,
Greet her back with dance and song!

CH. Welcome, welcome, best and dearest,
welcome, welcome, welcome home.
We have looked and longed for thee,
Looking, longing, wondrously,
Once again our farms to see.
O the joy, the bliss, the rapture,
really to behold thee come.
Thou wast aye our chief enjoyment,
thou wast aye our greatest gain.
We who ply the farmer's trade
Used, through thy benignant aid,

μόνη γὰρ ἡμᾶς ὠφέλεις.
πολλὰ γὰρ ἐπάσχομεν
πρίν ποτ' ἐπὶ σοῦ γλυκέα
κἀδάπανα καὶ φίλα.
τοῖς ἀγροίκοισιν γὰρ ἦσθα χῖδρα καὶ σωτηρία.
ὥστε σὲ τά τ' ἀμπέλια
καὶ τὰ νέα συκίδια
τἄλλα θ' ὁπόσ' ἔστι φυτὰ
προσγελάσεται λαβόντ' ἄσμενα.

ἀλλὰ ποῦ ποτ' ἦν ἀφ' ἡμῶν τὸν πολὺν τοῦτον χρόνον
ἥδε; τοῦθ' ἡμᾶς δίδαξον, ὦ θεῶν εὐνούστατε.
ΕΡ. ὦ σοφώτατοι γεωργοί, τἀμὰ δὴ ξυνίετε
ῥήματ', εἰ βούλεσθ' ἀκοῦσαι τήνδ' ὅπως ἀπώλετο.
πρῶτα μὲν γὰρ ἦρξεν αὐτῆς Φειδίας πράξας κακῶς.
εἶτα Περικλέης φοβηθεὶς μὴ μετάσχοι τῆς τύχης,
τὰς φύσεις ὑμῶν δεδοικὼς καὶ τὸν αὐτοδὰξ τρόπον,
πρὶν παθεῖν τι δεινὸν αὐτὸς ἐξέφλεξε τὴν πόλιν,
ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ ψηφίσματος·
ἐξεφύσησεν τοσοῦτον πόλεμον ὥστε τῷ καπνῷ

---

[a] Pheidias had been bitterly attacked as the friend of Pericles, and in the end, on the ground that in the battle-scene on the shield of his statue of Athene he had introduced likenesses of himself and Pericles, was thrown into prison and died. In consequence of this and similar attacks on Aspasia and his teacher Anaxagoras, Pericles according to Plutarch (*Per.* c. 30-31, 32) "fearing the dicasteries," stirred up the Peloponnesian War. See R.

All the joys of life to hold.
Ah ! the unbought pleasures free
Which we erst received of thee
In the merry days of old,
When thou wast our one salvation
and our roasted barley grain.
Now will all the tiny shoots,
Sunny vine and fig-tree sweet,
All the happy flowers and fruits,
Laugh for joy thy steps to greet.

Ah, but where has Peace been hiding
all these long and weary hours ?
Hermes, teach us all the story,
kindest of the heavenly Powers.
HE. O most sapient worthy farmers,
listen now and understand,
If you fain would learn the reason,
why it was she left the land.
Pheidias began the mischief,
having come to grief and shame,[a]
Pericles was next in order,
fearing he might share the blame,
Dreading much your hasty temper,
and your savage bulldog ways,
So before misfortune reached him,
he contrived a flame to raise,
By his Megara-enactment [b]
setting all the world ablaze.
Such a bitter smoke ascended
while the flames of war he blew,

[b] "This was the famous interdict prohibiting the Megarians from all intercourse with any part of the Athenian empire (Thuc. i. 67 ; *A*. 532-4)" : R.

πάντας Ἕλληνας δακρῦσαι τούς τ᾿ ἐκεῖ τούς τ᾿ ἐνθάδε.
ὡς δ᾿ ἅπαξ τὸ πρῶτον ἤκουσ᾿, ἐψόφησεν ἄμπελος
καὶ πίθος πληγεὶς ὑπ᾿ ὀργῆς ἀντελάκτισεν πίθῳ·
οὐκέτ᾿ ἦν οὐδεὶς ὁ παύσων, ἥδε δ᾿ ἠφανίζετο.

ΤΡ. ταῦτα τοίνυν μὰ τὸν Ἀπόλλω ᾿γὼ πεπύσμην οὐδενός,
οὐδ᾿ ὅπως αὐτῇ προσήκοι Φειδίας ἠκηκόειν.

ΧΟ. οὐδ᾿ ἔγωγε, πλήν γε νυνί. ταῦτ᾿ ἄρ᾿ εὐπρόσωπος ἦν,
οὖσα συγγενὴς ἐκείνου. πολλά γ᾿ ἡμᾶς λανθάνει.

ΕΡ. κᾆτ᾿ ἐπειδὴ ᾿γνωσαν ὑμᾶς αἱ πόλεις ὧν ἤρχετε
ἠγριωμένους ἐπ᾿ ἀλλήλοισι καὶ σεσηρότας,
πάντ᾿ ἐμηχανῶντ᾿ ἐφ᾿ ὑμῖν, τοὺς φόρους φοβούμεναι,
κἀνέπειθον τῶν Λακώνων τοὺς μεγίστους χρήμασιν.
οἱ δ᾿ ἅτ᾿ ὄντες αἰσχροκερδεῖς καὶ διειρωνόξενοι
τήνδ᾿ ἀπορρίψαντες αἰσχρῶς τὸν πόλεμον ἀνήρπασαν·
κᾆτα τἀκείνων γε κέρδη τοῖς γεωργοῖς ἦν κακά·
αἱ γὰρ ἐνθένδ᾿ αὖ τριήρεις ἀντιτιμωρούμεναι
οὐδὲν αἰτίων ἂν ἀνδρῶν τὰς κράδας κατήσθιον.

---

[a] The Greek adds "as being his kinswoman."

[b] φόρους, the famous "tribute of Delos" imposed on her allies by Athens, with the result that they became ἀντὶ συμμάχων ὑποτελεῖς καὶ δοῦλοι (Plut. *Cimon*, c. 11.)

[c] The Spartans were always reproached for greed for money, and διειρωνόξενοι seems to allude to their constant "exclusion of foreigners" (ξενηλασία).

[d] *i.e.* to ravage the coasts of Peloponnesus.

That from every eye in Hellas
everywhere the tears it drew.
Wailed the vine, and rent its branches,
when the evil news it heard;
Butt on butt was dashed and shivered,
by revenge and anger stirred;
There was none to stay the tumult;
Peace in silence disappeared.

R. By Apollo I had never
heard these simple facts narrated,
No, nor knew she was so closely
to our Pheidias related.

I. No, nor I, till just this moment:
that is why she looks so fair.[a]
Goodness me! how many things
escape our notice I declare.

E. Then when once the subject cities,
over whom ye bare the sway,
Saw you at each other snarling,
growling angrier day by day,
To escape the contributions,[b]
every willing nerve they strained,
And the chief Laconian leaders
by enormous bribes they gained.
These at once for filthy lucre,
guest-deluders as they are,[c]
Hustling out this gracious lady,
greedily embraced the War.
But from this their own advantage
ruin to their farmers came;
For from hence the eager galleys
sailing forth with vengeful aim,[d]
Swallowed up the figs of people
who were not, perchance, to blame.

ΤΡ. ἐν δίκῃ μὲν οὖν, ἐπεί τοι τὴν κορώνεών γέ μου
ἐξέκοψαν, ἣν ἐγὼ 'φύτευσα κἀξεθρεψάμην.
ΧΟ. νὴ Δί', ὦ μέλ', ἐνδίκως γε δῆτ', ἐπεὶ κἀμοῦ λίθον
ἐμβαλόντες ἑξμέδιμνον κυψέλην ἀπώλεσαν.
ΕΡ. κᾆτα δ' ὡς ἐκ τῶν ἀγρῶν ξυνῆλθεν οὑργάτης λεώς,
τὸν τρόπον πωλούμενος τὸν αὐτὸν οὐκ ἐμάνθανεν,
ἀλλ' ἅτ' ὢν ἄνευ γιγάρτων καὶ φιλῶν τὰς ἰσχάδας
ἔβλεπεν πρὸς τοὺς λέγοντας· οἱ δὲ γιγνώσκοντες εὖ
τοὺς πένητας ἀσθενοῦντας κἀποροῦντας ἀλφίτων,
τήνδε μὲν δικροῖς ἐώθουν τὴν θεὸν κεκράγμασιν,
πολλάκις φανεῖσαν αὐτὴν τῆσδε τῆς χώρας πόθῳ,
τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους,
αἰτίας ἂν προστιθέντες, ὡς φρονοῖ τὰ Βρασίδου.
εἶτ' ἂν ὑμεῖς τοῦτον ὥσπερ κυνίδι' ἐσπαράττετε·
ἡ πόλις γὰρ ὠχριῶσα κἀν φόβῳ καθημένη
ἅττα διαβάλοι τις αὐτῇ, ταῦτ' ἂν ἥδιστ' ἤσθιεν.
οἱ δὲ τὰς πληγὰς ὁρῶντες ἃς ἐτύπτονθ', οἱ ξένοι

[a] Who was conducting successful operations against the Athenian tributaries to the N.W. of the Aegean; *cf. W.* 474 ξυνὼν Βρασίδᾳ = "a traitor."

R. Very justly, very justly!
richly had they earned the blow,
Lopping down the dusky fig-tree
I had loved and nurtured so.
I. Very justly, very justly!
since my great capacious bin,
Ugh! the rascals came across it,
took a stone, and stove it in.
E. Then your labouring population,
flocking in from vale and plain,
Never dreamed that, like the others,
they themselves were sold for gain,
But as having lost their grape-stones,
and desiring figs to get,
Every one his rapt attention
on the public speakers set;
These beheld you poor and famished,
lacking all your home supplies,
Straight they pitchforked out the Goddess,
scouting her with yells and cries,
Whensoe'er (for much she loved you)
back she turned with wistful eyes.
Then with suits they vexed and harassed
your substantial rich allies,
Whispering in your ear, "*The fellow
leans to Brasidas*,[a]" and you
Like a pack of hounds in chorus
on the quivering victim flew.
Yea, the City, sick and pallid,
shivering with disease and fright,
Any calumny they cast her,
ate with ravenous appetite.
Till at last your friends perceiving
whence their heavy wounds arose,

χρυσίῳ τῶν ταῦτα ποιούντων ἐβύνουν τὸ στόμα,
ὥστ᾽ ἐκείνους μὲν ποιῆσαι πλουσίους, ἡ δ᾽ Ἑλλὰς ἂν
ἐξερημωθεῖσ᾽ ἂν ὑμᾶς ἔλαθε. ταῦτα δ᾽ ἦν ὁ δρῶν
βυρσοπώλης.

ΤΡ. παῦε παῦ᾽, ὦ δέσποθ᾽ Ἑρμῆ, μὴ λέγε,
ἀλλ᾽ ἔα τὸν ἄνδρ᾽ ἐκεῖνον, οὗπερ ἔστ᾽, εἶναι κάτω.
οὐ γὰρ ἡμέτερος ἔτ᾽ ἔστ᾽ ἐκεῖνος ἀνήρ, ἀλλὰ σός.
ἅττ᾽ ἂν οὖν λέγῃς ἐκεῖνον,
κεἰ πανοῦργος ἦν, ὅτ᾽ ἔζη,
καὶ λάλος καὶ συκοφάντης
καὶ κύκηθρον καὶ τάρακτρον,
ταῦθ᾽ ἁπαξάπαντα νυνὶ
τοὺς σεαυτοῦ λοιδορεῖς.
ἀλλ᾽ ὅ τι σιωπᾷς, ὦ πότνια, κάτειπέ μοι.

ΕΡ. ἀλλ᾽ οὐκ ἂν εἴποι πρός γε τοὺς θεωμένους·
ὀργὴν γὰρ αὐτοῖς ὧν ἔπαθε πολλὴν ἔχει.

ΤΡ. ἡ δ᾽ ἀλλὰ πρὸς σὲ μικρὸν εἰπάτω μόνον.

ΕΡ. εἴφ᾽ ὅ τι νοεῖς αὐτοῖσι πρὸς ἔμ᾽, ὦ φιλτάτη.
ἴθ᾽ ὦ γυναικῶν μισοπορπακιστάτη.
εἶεν, ἀκούω. ταῦτ᾽ ἐπικαλεῖς; μανθάνω.
ἀκούσαθ᾽ ὑμεῖς ὧν ἕνεκα μομφὴν ἔχει.
ἐλθοῦσά φησιν αὐτομάτη μετὰ τἀν Πύλῳ
σπονδῶν φέρουσα τῇ πόλει κίστην πλέαν
ἀποχειροτονηθῆναι τρὶς ἐν τἠκκλησίᾳ.

ΤΡ. ἡμάρτομεν ταῦτ᾽· ἀλλὰ συγγνώμην ἔχε·
ὁ νοῦς γὰρ ἡμῶν ἦν τότ᾽ ἐν τοῖς σκύτεσιν.

---

[a] *i.e.* Cleon.

[b] *i.e.* as conductor of the dead to the world below.

[c] "This word involves a twofold allusion: first, to the tanning trade of Cleon; and secondly, to the shields, *scuta*, which were made of hides": R.

Stopped with gold the mouths of speakers
who were such disastrous foes.
Thus the scoundrels throve and prospered:
whilst distracted Hellas came
Unobserved to wrack and ruin:
but the fellow most to blame
Was a tanner.[a]

TR. Softly, softly, Hermes master, say not so;
Let the man remain in silence,
wheresoe'er he is, below;
For the man is ours no longer:
he is all your own,[b] you know;
Therefore whatsoe'er you call him,
Knave and slave while yet amongst us,
Wrangler, jangler, false accuser,
Troubler, muddler, all-confuser,
You will all these names be calling
One who now is yours alone.

(*To Peace*)

But tell me, lady, why you stand so mute.

HE. Oh, she won't speak one word before this audience:
No, no; they've wronged her far too much for that.

TR. Then won't she whisper, all alone, to you?

HE. Will you, my dearest, speak your thoughts to me?
Come, of all ladies most shield-handle-hating.

(*Affects to listen.*)

Yes, good; that's their offence: I understand.
Listen, spectators, why she blames you so.
She says that after that affair in Pylus
She came, unbidden, with a chest of treaties,
And thrice you blackballed her in full assembly.

TR. We erred in that; but, lady, pardon us,
For then our wits were swaddled up in skins.[c]

ΕΡ. ἴθι νυν, ἄκουσον οἷον ἄρτι μ' ἤρετο·
ὅστις κακόνους αὐτῇ μάλιστ' ἦν ἐνθάδε,
χὤστις φίλος κἄσπευδεν εἶναι μὴ μάχας.
ΤΡ. εὐνούστατος μὲν ἦν μακρῷ Κλεώνυμος.
ΕΡ. ποῖός τις οὖν εἶναι δοκεῖ τὰ πολεμικὰ
ὁ Κλεώνυμος;
ΤΡ. ψυχήν γ' ἄριστος, πλήν γ' ὅτι
οὐκ ἦν ἄρ', οὗπέρ φησιν εἶναι, τοῦ πατρός.
εἰ γάρ ποτ' ἐξέλθοι στρατιώτης, εὐθέως
ἀποβολιμαῖος τῶν ὅπλων ἐγίγνετο.
ΕΡ. ἔτι νῦν ἄκουσον οἷον ἄρτι μ' ἤρετο·
ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ 'ν τῇ πυκνί.
ΤΡ. Ὑπέρβολος νῦν τοῦτ' ἔχει τὸ χωρίον.
αὕτη, τί ποιεῖς; τὴν κεφαλὴν ποῖ περιάγεις;
ΕΡ. ἀποστρέφεται τὸν δῆμον ἀχθεσθεῖσ' ὅτι
αὑτῷ πονηρὸν προστάτην ἐπεγράψατο.
ΤΡ. ἀλλ' οὐκέτ' αὐτῷ χρησόμεθ' οὐδέν, ἀλλὰ νῦν
ἀπορῶν ὁ δῆμος ἐπιτρόπου καὶ γυμνὸς ὢν
τοῦτον τέως τὸν ἄνδρα περιεζώσατο.
ΕΡ. πῶς οὖν ξυνοίσει ταῦτ', ἐρωτᾷ, τῇ πόλει;
ΤΡ. εὐβουλότεροι γενησόμεθα.
ΕΡ. τρόπῳ τίνι;
ΤΡ. ὅτι τυγχάνει λυχνοποιὸς ὤν. πρὸ τοῦ μὲν οὖν
ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα,
νυνὶ δ' ἅπαντα πρὸς λύχνον βουλεύσομεν.
ΕΡ. ὢ ὤ,
οἷά μ' ἐκέλευσεν ἀναπυθέσθαι σου.
ΤΡ. τὰ τί;
ΕΡ. πάμπολλα, καὶ τἀρχαῖ' ἃ κατέλιπεν τότε.
πρῶτον δ' ὅ τι πράττει Σοφοκλέης ἀνήρετο.

[a] ἀποβολιμαῖος "a caster-away" is used with a pun on ὑποβολιμαῖος "a supposititious child."

HE. Well then, attend to what she asks me now.
Who in your city loves her least? and who
Loves her the best and shrinks from fighting most?
TR. Cleonymus, I think, by far the most.
HE. What sort of man is this Cleonymus
In military matters?
TR. Excellent:
Only he's not his so-called father's son;
For if he goes to battle, in a trice
He proves himself a castaway—of shields.[a]
HE. Still further listen what she asks me now.
Who is it now that sways the Assembly-stone[b]?
TR. Hyperbolus[c] at present holds the place.
But how now, Mistress? Why avert your eyes?
HE. She turns away in anger from the people,
For taking to itself so vile a leader.
TR. He's a mere makeshift: we'll not use him now.
'Twas that the people, bare and stripped of leaders,
Just caught him up to gird itself withal.
HE. She asks how this can benefit the state.
TR. 'Twill make our counsels brighter.
HE. Will it? how?
TR. Because he deals in lamps: before he came
We all were groping in the dark, but now
His lamps may give our council-board some light.
HE. Oh! oh!
What things she wants to know!
TR. What sort of things?
HE. All the old things existing when she left.
And first, she asks if Sophocles be well.

[b] The famous Bema, a rock in the centre of the Pnyx, from which the orators spoke.

[c] The lamp-maker, who succeeded Cleon in popular favour.

ΤΡ. εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν.
ΕΡ. τὸ τί;
ΤΡ. ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.
ΕΡ. Σιμωνίδης; πῶς;
ΤΡ. ὅτι γέρων ὢν καὶ σαπρὸς
κέρδους ἕκατι κἂν ἐπὶ ῥιπὸς πλέοι.
ΕΡ. τί δαί; Κρατῖνος ὁ σοφὸς ἔστιν;
ΤΡ. ἀπέθανεν,
ὅθ' οἱ Λάκωνες ἐνέβαλον.
ΕΡ. τί παθών;
ΤΡ. ὅ τι;
ὡρακιάσας· οὐ γὰρ ἐξηνέσχετο
ἰδὼν πίθον καταγνύμενον οἴνου πλέων.
χἄτερα πόσ' ἄττ' οἴει γεγενῆσθ' ἐν τῇ πόλει;
ὥστ' οὐδέποτ', ὦ δέσποιν', ἀφησόμεθά σου.
ΕΡ. ἴθι νυν, ἐπὶ τούτοις τὴν Ὀπώραν λάμβανε
γυναῖκα σαυτῷ τήνδε· κᾆτ' ἐν τοῖς ἀγροῖς
ταύτῃ ξυνοικῶν ἐκποιοῦ σαυτῷ βότρυς.
ΤΡ. ὦ φιλτάτη, δεῦρ' ἐλθὲ καὶ δός μοι κύσαι.
ἆρ' ἂν βλαβῆναι διὰ χρόνου τί σοι δοκῶ,
ὦ δέσποθ' Ἑρμῆ, τῆς Ὀπώρας κατελάσας;
ΕΡ. οὔκ, εἴ γε κυκεῶν' ἐπιπίοις βληχωνίαν.
ἀλλ' ὡς τάχιστα τήνδε τὴν Θεωρίαν
ἀπάγαγε τῇ βουλῇ λαβών, ἧσπέρ ποτ' ἦν.
ΤΡ. ὦ μακαρία βουλὴ σὺ τῆς Θεωρίας,
ὅσον ῥοφήσεις ζωμὸν ἡμερῶν τριῶν,
ὅσας δὲ κατέδει χόλικας ἑφθὰς καὶ κρέα.
ἀλλ', ὦ φίλ' Ἑρμῆ, χαῖρε πολλά.

---

[a] Simonides was, says the Scholiast, the first poet who wrote for hire, and he had a bad reputation as "a lover of money"

TR. He's well, but strangely metamorphosed.

HE. How?

TR. He's now Simonides, not Sophocles.

HE. What do you mean?

TR. He's grown so old and sordid,[a]
He'd put to sea upon a sieve for money.[b]

HE. Lives the old wit Cratinus[c]?

TR. No; he perished
When the Laconians made their raid.

HE. How so?

TR. Swooned dead away: he could not bear to see
A jolly butt of wine all smashed and wasted.
Much, much beside we've suffered; wherefore, lady,
We'll never never let you go again.

HE. Then on these terms I'll give you Harvesthome
To be your bride and partner in your fields.
Take her to wife, and propagate young vines.

TR. O Harvesthome! come here and let me kiss you.
But, Hermes, won't it hurt me if I make
Too free with fruits of Harvesthome at first?

HE. Not if you add a dose of pennyroyal.[d]
But, since you're going, please to take Mayfair
Back to the Council, whose of old she was.

TR. O happy Council to possess Mayfair!
O what a three-days' carnival you'll have!
What soup! what tripe! what delicate tender meat!
But fare thee well, dear Hermes.

(*φιλοχρήματος*). There is no similar charge against Sophocles elsewhere.

[b] The proverb is *θεοῦ θέλοντος κἂν ἐπὶ ῥιπὸς πλέοις*: Schol.

[c] The comic poet who in 423, when A. produced the *Clouds*, carried off the prize with his *Flagon* (Πυτίνη), and is said to have died the year after at the age of ninety-seven.

[d] Used to form a medicinal draught that counteracted the effects of eating too much fruit: Schol.

ΕΡ. καὶ σύ γε,
ὤνθρωπε, χαίρων ἄπιθι καὶ μέμνησό μου.
ΤΡ. ὦ κάνθαρ', οἴκαδ' οἴκαδ' ἀποπετώμεθα.
ΕΡ. οὐκ ἐνθάδ', ὦ τᾶν, ἔστι.
ΤΡ. ποῖ γὰρ οἴχεται;
ΕΡ. ὑφ' ἅρματ' ἐλθὼν Ζηνὸς ἀστραπηφορεῖ.
ΤΡ. πόθεν οὖν ὁ τλήμων ἐνθάδ' ἕξει σιτία;
ΕΡ. τὴν τοῦ Γανυμήδους ἀμβροσίαν σιτήσεται.
ΤΡ. πῶς δῆτ' ἐγὼ καταβήσομαι;
ΕΡ. θάρρει, καλῶς·
τῃδὶ παρ' αὐτὴν τὴν θεόν.
ΤΡ. δεῦρ', ὦ κόραι,
ἕπεσθον ἅμ' ἐμοὶ θᾶττον, ὡς πολλοὶ πάνυ
ποθοῦντες ὑμᾶς ἀναμένουσ' ἐστυκότες.

ΧΟ. ἀλλ' ἴθι χαίρων· ἡμεῖς δὲ τέως τάδε τὰ σκεύη παραδόντες
τοῖς ἀκολούθοις δῶμεν σῴζειν, ὡς εἰώθασι μάλιστα
περὶ τὰς σκηνὰς πλεῖστοι κλέπται κυπτάζειν καὶ κακοποιεῖν.
ἀλλὰ φυλάττετε ταῦτ' ἀνδρείως· ἡμεῖς δ' αὖ τοῖσι θεαταῖς,
ἣν ἔχομεν ὁδὸν λόγων εἴπωμεν, ὅσα τε νοῦς ἔχει.

Χρῆν μὲν τύπτειν τοὺς ῥαβδούχους, εἴ τις κωμῳδοποιητὴς

HE. And do you
Farewell, dear mortal, and remember me.
TR. Home, home, my beetle! let us now fly home.
HE. Your beetle's gone, my friend.
TR. Why, where's he gone to?
HE. Yoked to the car of Zeus, he bears the thunder.
TR. What will he get to eat, poor creature, there?
HE. Why, Ganymede's ambrosia, to be sure.
TR. And how shall I get down?
HE. O well enough.
There, by the side of Peace.
TR. Now girls, now girls,
Keep close to me: our youngsters I well know
Are sore all over for the love of you.

CH. Yes, go, and good fortune escort you,[a] my friend;
meanwhile the machines and the wraps,
We'll give to our faithful attendants to guard,
for a number of dissolute chaps
Are sure to be lurking about on the stage,
to pilfer and plunder and steal;
Here, take them and watch them and keep them with care,
while we to the audience reveal
The mind of our Play, and whatever we may
By our native acumen be prompted to say.

'TWERE proper and right for the Ushers[b] to smite,
if ever a bard, we confess,

[a] "Whilst the scenes are being shifted back, so as again to represent the house of Trygaeus, the Chorus, handing over to the theatrical attendants the implements employed in the recovery of Peace, turn towards the audience, and deliver the Parabasis": R.

[b] Officers who kept order in the theatre.

αὑτὸν ἐπῄνει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀναπαίστοις.
εἰ δ' οὖν εἰκός τινα τιμῆσαι, θύγατερ Διός, ὅστις ἄριστος
κωμῳδοδιδάσκαλος ἀνθρώπων καὶ κλεινότατος γεγένηται,
ἄξιος εἶναί φησ' εὐλογίας μεγάλης ὁ διδάσκαλος ἡμῶν.
πρῶτον μὲν γὰρ τοὺς ἀντιπάλους μόνος ἀνθρώπων κατέπαυσεν
εἰς τὰ ῥάκια σκώπτοντας ἀεὶ καὶ τοῖς φθειρσὶν πολεμοῦντας·
τούς θ' Ἡρακλέας τοὺς μάττοντας, καὶ τοὺς πεινῶντας ἐκείνους,
τοὺς φεύγοντας κἀξαπατῶντας καὶ τυπτομένους ἐπίτηδες,
ἐξήλασ' ἀτιμώσας πρῶτος, καὶ τοὺς δούλους παρέλυσεν,
οὓς ἐξῆγον κλάοντας ἀεί, καὶ τούτους οὕνεκα τουδί,
ἵν' ὁ σύνδουλος σκώψας αὐτοῦ τὰς πληγάς, εἶτ' ἀνέροιτο,
"ὦ κακόδαιμον, τί τὸ δέρμ' ἔπαθες; μῶν ὑστριχὶς εἰσέβαλέν σοι
εἰς τὰς πλευρὰς πολλῇ στρατιᾷ κἀδενδροτόμησε τὸ νῶτον;"
τοιαῦτ' ἀφελὼν κακὰ καὶ φόρτον καὶ βωμολοχεύματ' ἀγεννῆ,
ἐποίησε τέχνην μεγάλην ἡμῖν κἀπύργωσ' οἰκοδομήσας
ἔπεσιν μεγάλοις καὶ διανοίαις καὶ σκώμμασιν οὐκ ἀγοραίοις.

---

[a] The "anapaests" are the Parabasis proper, 734-64, where the poet addresses his audience directly in his own person. Throughout and especially in his attack on Cleon A. "actually borrows, with but slight alterations, from the Parabasis of the *Wasps* acted in the preceding year": R.

[b] Copied from Simonides, εἰ δ' ἄρα τιμῆσαι, θύγατερ Διός, ὅστις

Were to fill with the praise of himself and his plays
our own anapaestic [a] address.
But if ever, O daughter of Zeus, it were fit
with honour and praise to adorn [b]
A Chorus-Instructor, the ablest of men,
the noblest that ever was born,
Our Poet is free to acknowledge that he
is deserving of high commendation :
It was he that advancing, unaided, alone,
compelled the immediate cessation
Of the jokes which his rivals were cutting at rags,
and the battles they waged with the lice.
It was he that indignantly swept from the stage
the paltry ignoble device
Of a Heracles needy and seedy and greedy,
a vagabond sturdy and stout,
Now baking his bread, now swindling instead,
now beaten and battered about.
And freedom he gave to the lachrymose slave
who was wont with a howl to rush in,
And all for the sake of a joke which they make
on the wounds that disfigure his skin :
" *Why, how now, my poor knave?*" so they bawl to the slave,
" *has the whipcord invaded your back,*
Spreading havoc around, hacking trees to the ground,
with a savage resistless attack? "
Such vulgar contemptible lumber at once
he bade from the drama depart,
And then, like an edifice stately and grand,
he raised and ennobled the Art.
High thoughts and high language he brought on the stage,
a humour exalted and rare,

ἄριστος, | δῆμος Ἀθηναίων ἐξετέλεσσα μόνος. The " daughter of Zeus " is the Muse; *cf.* Hom. *Od.* i. 10.

οὐκ ἰδιώτας ἀνθρωπίσκους κωμῳδῶν οὐδὲ γυναῖκας,
ἀλλ' Ἡρακλέους ὀργήν τιν' ἔχων τοῖσι μεγίστοις ἐπεχείρει,
διαβὰς βυρσῶν ὀσμὰς δεινὰς κἀπειλὰς βορβοροθύμους.
καὶ πρῶτον μὲν μάχομαι πάντων αὐτῷ τῷ καρχαρόδοντι,
οὗ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον,
ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο
περὶ τὴν κεφαλήν, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον τετοκυίας,
φώκης δ' ὀσμήν, Λαμίας ὄρχεις ἀπλύτους, πρωκτὸν δὲ καμίνου.
τοιοῦτον ἰδὼν τέρας οὐ κατέδεισ', ἀλλ' ὑπὲρ ὑμῶν πολεμίζων
ἀντεῖχον ἀεὶ καὶ τῶν ἄλλων νήσων. ὧν εἵνεκα νυνὶ
ἀποδοῦναί μοι τὴν χάριν ὑμᾶς εἰκὸς καὶ μνήμονας εἶναι.
καὶ γὰρ πρότερον πράξας κατὰ νοῦν οὐχὶ παλαίστρας περινοστῶν
παῖδας ἐπείρων, ἀλλ' ἀράμενος τὴν σκευὴν εὐθὺς ἐχώρουν,
παῦρ' ἀνιάσας, πόλλ' εὐφράνας, πάντα παρασχὼν τὰ δέοντα.

πρὸς ταῦτα χρεὼν εἶναι μετ' ἐμοῦ
καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας·
καὶ τοῖς φαλακροῖσι παραινοῦμεν
ξυσπουδάζειν περὶ τῆς νίκης.
πᾶς γάρ τις ἐρεῖ νικῶντος ἐμοῦ

---

[a] In *K.* 1097 he calls Cleon κύνα καρχαρόδοντα.
[b] A prostitute; *cf.* *K.* 765.
[c] *i.e.* practically the Athenian Empire.

Nor stooped with a scurrilous jest to assail
some small-man-and-woman affair.
No, he at the mightiest quarry of all
with the soul of a Heracles flew,
And he braved the vile scent of the tan-pit, and went
through foul-mouthed revilings for you.
And I at the outset came down in the lists
with the jaggèd-fanged[a] monster to fight,
Whose eyeballs were lurid and glaring with flames
of Cynna's[b] detestable light;
And around his forehead the thin forked tongues
of a hundred sycophants quiver,
And his smell was the smell of a seal, and his voice
was a brawling tempestuous River,
And his hinder parts like a furnace appeared,
and a goblin's uncleansable liver.
But I recked not the least for the look of the beast;
I never desponded or quailed,
And I fought for the safety of you and the Isles[c];
I gallantly fought and prevailed.
You therefore should heed and remember the deed,
and afford me my guerdon to-day,
For I never went off to make love to the boys
in the schools of athletic display
Heretofore when I gained the theatrical prize:
but I packed up my traps and departed,
Having caused you great joy and but little annoy,
and mightily pleased the true-hearted.

It is right then for all, young and old, great and small,
Henceforth of my side and my party to be,
And each bald-headed man should do all that he can
That the prize be awarded to me.
For be sure if this play be triumphant to-day,

κἀπὶ τραπέζῃ καὶ ξυμποσίοις,
“φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ
τῶν τρωγαλίων, καὶ μὴ ἀφαίρει
γενναιοτάτου τῶν ποιητῶν
ἀνδρὸς τὸ μέτωπον ἔχοντος.”

Μοῦσα, σὺ μὲν πολέμους ἀπωσαμένη μετ' ἐμοῦ [*στρ.*
τοῦ φίλου χόρευσον,
κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαῖτας
καὶ θαλίας μακάρων· σοὶ γὰρ τάδ' ἐξ ἀρχῆς μέλει.
ἢν δέ σε Καρκίνος ἐλθὼν
ἀντιβολῇ μετὰ τῶν παίδων χορεῦσαι,
μήθ' ὑπάκουε μήτ' ἔλ-
θῃς συνέριθος αὐτοῖς,
ἀλλὰ νόμιζε πάντας
ὄρτυγας οἰκογενεῖς, γυλιαύχενας ὀρχηστάς,
ναννοφυεῖς, σφυράδων ἀποκνίσματα, μηχανοδίφας.
καὶ γὰρ ἔφασχ' ὁ πατὴρ ὃ παρ' ἐλπίδας
εἶχε τὸ δρᾶμα γαλῆν τῆς
ἑσπέρας ἀπάγξαι.

τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων [*ἀντ.*
τὸν σοφὸν ποιητὴν
ὑμνεῖν, ὅταν ἠρινὰ μὲν φωνῇ χελιδὼν

---

[a] Plutarch notes that A. “jests at his own baldness.”

[b] A comic poet who together with his sons (who were dancers) is attacked at length in *W.* 1500 *seq.*

[c] Quails were domesticated at Athens and trained for a sport called *ὀρτυγοκοπία* (see R.) and also for fighting.

[d] The shape of the *γύλιος* or soldier's wicker wallet is unknown,

That whene'er you recline at the feast or the wine,
Your neighbour will say,
"*Give this to the bald-head, give that to the bald-head,*[a]
And take not away
That sweetmeat, that cake, but present and bestow it
On the man with the brow of our wonderful Poet!"

Muse having driven afar this terrible business of war,
Join with Me the chorus.
Come singing of Nuptials divine and earthly banquets,
Singing the joys of the blessed: this of old to Thee belongs.
But and if Carcinus [b] coming
Ask thee to join with his sons in choral dances,
Hearken not, come not, stand not
As an ally beside them,
Think of them all as merely
Little domestical quails,[c] ballet-dancers with wallet necks,[d]
Nipped from the droppings of goats, small, stunted, machinery-hunters.
Yea, for their father declared that the drama which
Passed all his hopes, in the evening
By the cat was strangled.[e]

These are the songs of the fair
sweet Graces with beautiful hair,
Which it well beseemeth
This poet of wisdom to chant, while softly resting

but probably the epithet describes their twisted distorted figures when dancing.

[e] "The Scholiast says that Carcinus had composed a Play called *The Mice*, which, though esteemed by its author one of his happiest efforts, yet proved a total failure. Its untimely fate is described, as if it had been in truth the animals whose name it bore": R.

ἑζομένη κελαδῇ, χορὸν δὲ μὴ ̓'χῃ Μόρσιμος
μηδὲ Μελάνθιος, οὗ δὴ
πικροτάτην ὄπα γηρύσαντος ἤκουσ',
ἡνίκα τῶν τραγῳδῶν
τὸν χορὸν εἶχον ἀδελ-
φός τε καὶ αὐτός, ἄμφω
Γοργόνες ὀψοφάγοι, βατιδοσκόποι, ἅρπυιαι,
γραοσόβαι, μιαροί, τραγομάσχαλοι, ἰχθυολῦμαι·
ὧν καταχρεμψαμένη μέγα καὶ πλατὺ
Μοῦσα θεὰ μετ' ἐμοῦ ξύμ-
παιζε τὴν ἑορτήν.

ΤΡ. ὡς χαλεπὸν ἐλθεῖν ἦν ἄρ' εὐθὺ τῶν θεῶν.
ἔγωγέ τοι πεπόνηκα κομιδῇ τὼ σκέλη.
μικροὶ δ' ὁρᾶν ἄνωθεν ἦστ'. ἔμοιγέ τοι
ἀπὸ τοὐρανοῦ 'φαίνεσθε κακοήθεις πάνυ,
ἐντευθενὶ δὲ πολύ τι κακοηθέστεροι.
ΟΙΚΕΤΗΣ. ὦ δέσποθ', ἥκεις;
ΤΡ. ὡς ἐγὼ 'πυθόμην τινός.
ΟΙ. τί δ' ἔπαθες;
ΤΡ. ἤλγουν τὼ σκέλη μακρὰν ὁδὸν
διεληλυθώς.
ΟΙ. ἴθι νυν, κάτειπέ μοι,
ΤΡ. τὸ τί;
ΟΙ. ἄλλον τιν' εἶδες ἄνδρα κατὰ τὸν ἀέρα
πλανώμενον πλὴν σαυτόν;
ΤΡ. οὔκ, εἰ μή γέ που
ψυχὰς δύ' ἢ τρεῖς διθυραμβοδιδασκάλων.

[a] He and Melanthius are two poor tragic authors. For Morsimus *cf. K.* 401, *F.* 151. Melanthius is attacked as a glutton, 1009, and as leprous, *B.* 151.

[b] "This is the Servant who at the commencement of the Play was superintending the feeding of the beetle, and was called 'the

Warbles the swallow of spring; and Morsimus [a] no chorus gains,
No, nor Melanthius either.
Well I remember his shrill discordant chatter,
When the tragedians' chorus
He and his brother tutored,
Both of them being merely
Gorgons, devourers of sweets, skate-worshippers, and harpies,
Pests of old maids, rank fetid as goats, destroyers of fishes.
Thou having spit on them largely and heavily,
Join in the festival dances,
Heavenly Muse, beside me.

TR. O what a job it was to reach the Gods!
I know I'm right fatigued in both my legs.
How small ye seemed down here! why from above
Methought ye looked as bad as bad could be,
But here ye look considerably worse.

SERVANT.[b] What, master, you returned!

TR. So I'm informed.

SE. What have you got?

TR. Got? pains in both my legs.
Faith! it's a rare long way.

SE. Nay, tell me,

TR. What?

SE. Did you see any wandering in the air
Besides yourself?

TR. No; nothing much to speak of,
Two or three souls of dithyrambic poets.

First Servant.' He is the steward or confidential attendant of Trygaeus, and in that character he co-operates with his master during the remainder of the Comedy": R.

ΟΙ. τί δ' ἔδρων;
ΤΡ. ξυνελέγοντ' ἀναβολὰς ποτώμεναι,
τὰς ἐνδιαεριαυεριυηχέτους τινάς.
ΟΙ. οὐκ ἦν ἄρ' οὐδ' ἃ λέγουσι κατὰ τὸν ἀέρα,
ὡς ἀστέρες γιγνόμεθ', ὅταν τις ἀποθάνῃ;
ΤΡ. μάλιστα.
ΟΙ. καὶ τίς ἐστιν ἀστὴρ νῦν ἐκεῖ;
ΤΡ. Ἴων ὁ Χῖος, ὅσπερ ἐποίησεν πάλαι
ἐνθάδε τὸν Ἀοῖόν ποθ'· ὡς δ' ἦλθ', εὐθέως
Ἀοῖον αὐτὸν πάντες ἐκάλουν ἀστέρα.
ΟΙ. τίνες γάρ εἰσ' οἱ διατρέχοντες ἀστέρες,
οἳ καόμενοι θέουσιν;
ΤΡ. ἀπὸ δείπνου τινὲς
τῶν πλουσίων οὗτοι βαδίζουσ' ἀστέρων,
ἰπνοὺς ἔχοντες, ἐν δὲ τοῖς ἰπνοῖσι πῦρ.
ἀλλ' εἴσαγ' ὡς τάχιστα ταυτηνὶ λαβών,
καὶ τὴν πύελον κατάκλυζε, καὶ θέρμαιν' ὕδωρ·
στόρνυ τ' ἐμοὶ καὶ τῇδε κουρίδιον λέχος.
καὶ ταῦτα δράσας ἧκε δεῦρ' αὖθις πάλιν·
ἐγὼ δ' ἀποδώσω τήνδε τῇ βουλῇ τέως.
ΟΙ. πόθεν δ' ἔλαβες ταύτας σύ;
ΤΡ. πόθεν; ἐκ τοὐρανοῦ.
ΟΙ. οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον,
εἰ πορνοβοσκοῦσ' ὥσπερ ἡμεῖς οἱ βροτοί.
ΤΡ. οὔκ, ἀλλὰ κἀκεῖ ζῶσιν ἀπὸ τούτων τινές.
ΟΙ. ἄγε νυν ἴωμεν. εἰπέ μοι, δῶ καταφαγεῖν
ταύτῃ τι;
ΤΡ. μηδέν· οὐ γὰρ ἐθελήσει φαγεῖν
οὔτ' ἄρτον οὔτε μᾶζαν, εἰωθυῖ' ἀεὶ
παρὰ τοῖς θεοῖσιν ἀμβροσίαν λείχειν ἄνω.
ΟΙ. λείχειν ἄρ' αὐτῇ κἀνθάδε σκευαστέον.

[a] A tragic poet who seems to have died shortly before. The

SE. What were they after?
TR. Flitting round for odes,
Those floating-on-high-in-the-airy-sky affairs.
SE. Then 'tisn't true what people say about it,
That when we die, we straightway turn to stars?
TR. O yes it is.
SE. And who's the star there now?
TR. Ion of Chios,[a] who on earth composed
"Star o' the Morn," and when he came there, all
At once saluted him as "Star o' the Morn."
SE. And did you learn about those falling stars
Which sparkle as they run?
TR. Yes, those are some
Of the rich stars returning home from supper,
Lanterns in hand, and in the lanterns fire.
But take this girl at once, and lead her in;
Deluge the bath, and make the water warm;
Then spread the nuptial couch for her and me:
And when you've finished, hither come again.
Meanwhile I'll give this other to the Council.
SE. Whence have you brought these maidens?
TR. Whence? from heaven
SE. I wouldn't give three halfpence for the Gods
If they keep brothels as we mortals do.
TR. No, no; yet even there some live by these.
SE. Come on then, mistress: tell me, must I give her
Nothing to eat?
TR. O no, she will not touch
Our wheat and barley bread: her wont has been
To lap ambrosia with the Gods in heaven.
SE. Lap! we'll prepare her lap[b] then here on earth.

Scholiast quotes the lines referred to as 'Ἀοῖον ἀεροφοίταν | ἀστέρα μείναμεν, | ἀελίου λευκοπτέρυγα πρόδρομον.

[b] λείχειν is here given a coarse sense.

ΧΟ. εὐδαιμονικῶς γ' ὁ πρεσ-
βύτης, ὅσα γ' ὧδ' ἰδεῖν,
τὰ νῦν τάδε πράττει.
ΤΡ. τί δῆτ', ἐπειδὰν νυμφίον μ' ὁρᾶτε λαμπρὸν ὄντα;
ΧΟ. ζηλωτὸς ἔσει, γέρων
αὖθις νέος ὢν πάλιν,
μύρῳ κατάλειπτος.
ΤΡ. οἶμαι. τί δῆθ', ὅταν ξυνὼν τῶν τιτθίων ἔχωμαι;
ΧΟ. εὐδαιμονέστερος φανεῖ τῶν Καρκίνου στροβίλων.
ΤΡ. οὔκουν δικαίως; ὅστις εἰς
ὄχημα κανθάρου 'πιβὰς
ἔσωσα τοὺς Ἕλληνας, ὥστ'
ἐν τοῖς ἀγροῖς
ἅπαντας ὄντας ἀσφαλῶς
κινεῖν τε καὶ καθεύδειν.

ΟΙ. ἡ παῖς λέλουται καὶ τὰ τῆς πυγῆς καλά·
ὁ πλακοῦς πέπεπται, σησαμῆ ξυμπλάττεται,
καὶ τἄλλ' ἀπαξάπαντα· τοῦ πέους δὲ δεῖ.
ΤΡ. ἴθι νυν ἀποδῶμεν τήνδε τὴν Θεωρίαν
ἀνύσαντε τῇ βουλῇ τι.
ΟΙ. ταυτηνί; τί φῄς;
αὕτη Θεωρία 'στίν, ἣν ἡμεῖς ποτε
ἐπαίομεν Βραυρῶνάδ' ὑποπεπωκότες;
ΤΡ. σάφ' ἴσθι, κἀλήφθη γε μόλις.
ΟΙ. ὦ δέσποτα,
ὅσην ἔχει τὴν πρωκτοπεντετηρίδα.
ΤΡ. εἶεν, τίς ἐσθ' ὑμῶν δίκαιος, τίς ποτε,

---

[a] An Attic deme famous for the great quinquennial festival (*cf.* 876) celebrated there in honour of Artemis. " Instead of saying ἐπέμπομεν (sc. τὴν πομπὴν) Βραυρῶνάδε, the speaker, adapt-

CH. O what a lucky old man !
Truly the whole of your plan
Prospers as well as it can.
TR. I really wonder what you'll say
when I'm a bridegroom spruce and gay.
CH. All men will gaze with delight.
Old as you are you'll be quite
Youthful and perfumed and bright.
TR. What, when you see her tender waist
by these encircling arms embraced ?
CH. Why then we'll think you happier far
than Carcinus's twistlings are.
TR. And justly too, methinks, for I
On beetleback essayed to fly,
And rescued Hellas, worn with strife,
And stored your life
With pleasant joys of home and wife,
With country mirth and leisure.

SE. Well, sir, the girl has bathed and looks divinely :
They mix the puddings, and they've made the cakes ;
Everything's done : we only want the husband.
TR. Come then and let us give Mayfair at once
Up to the Council.
SE. What do you say ? Mayfair !
Is this May Fair ? the Fair we kept at Brauron,[a]
When we were fresh and mellow, years ago ?
TR. Aye, and 'twas work enough to catch her.
SE. O !
How neat her pasterns, quite a five-year-old.
TR. (*looking round upon the audience*)
Now, have you any there that I can trust ?

ing his language to the Mayfair on the stage, and regardless of grammar, says ἐπαίομεν (*sensu obscoeno, cf.* 898) Βραυρωνάδε" : R.

τίς διαφυλάξει τήνδε τῇ βουλῇ λαβών;
οὗτος, τί περιγράφεις;[a]
OI. τὸ δεῖν', εἰς Ἴσθμια
σκηνὴν ἐμαυτοῦ τῷ πέει καταλαμβάνω.
TP. οὔπω λέγεθ' ὑμεῖς τίς ὁ φυλάξων; δεῦρο σύ·
καταθήσομαι γὰρ ἐς μέσους αὐτός σ' ἄγων.
OI. ἐκεινοσὶ νεύει.
TP. τίς;
OI. ὅστις; Ἀριφράδης,[b]
ἄγειν παρ' αὐτὸν ἀντιβολῶν.
TP. ἀλλ', ὦ μέλε,
τὸν ζωμὸν αὐτῆς προσπεσὼν ἐκλάψεται.
ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκεύη χαμαί.

βουλή, πρυτάνεις, ὁρᾶτε τὴν Θεωρίαν.
σκέψασθ' ὅσ' ὑμῖν ἀγαθὰ παραδώσω φέρων,
ὥστ' εὐθέως ἄραντας ὑμᾶς τὼ σκέλη
ταύτης μετέωρα καταγαγεῖν ἀνάρρυσιν.
τουτὶ δ' ὁρᾶτε τοὐπτάνιον ἡμῖν καλόν.
διὰ ταῦτα καὶ κεκάπνικέ τἄρ'· ἐνταῦθα γὰρ
πρὸ τοῦ πολέμου τὰ λάσανα τῇ βουλῇ ποτ' ἦν.
ἔπειτ' ἀγῶνά γ' εὐθὺς ἐξέσται ποιεῖν
ταύτην ἔχουσιν αὔριον καλὸν πάνυ,
ἐπὶ γῆς παλαίειν, τετραποδηδὸν ἑστάναι,
[πλαγίαν καταβάλλειν, ἐς γόνατα κύβδ' ἑστάναι,]
καὶ παγκράτιόν γ' ὑπαλειψαμένοις νεανικῶς
παίειν, ὀρύττειν, πὺξ ὁμοῦ καὶ τῷ πέει·

[a] While Trygaeus is speaking to the audience, the servant τῷ δακτύλῳ περιγράφει, draws a line with his finger round τὰ ἰσχία, so as to include τὸ αἰδοῖον τῆς Θεωρίας. Being asked what he is doing, he explains that it is there he wishes to pitch *his* tent at the approaching games, εἰς Ἴσθμια": R.

[b] A man of filthy habits; *cf. K.* 1285, *W.* 1283.

[c] "Trygaeus here advances with Mayfair to that part of the

One who will lead her safely to the Council?

(*To the servant*)

What are you scribbling?

SE. Marking out a place
To pitch my tent in, at the Isthmian games.[a]

TR. Well, is there none can take her? come to me then;
I'll go myself, and set you down amongst them.

SE. Here's some one making signs.

TR. Who is it?

SE. Who!
Ariphrades[b]: he wants her brought *his* way.

TR. No: I can't bear his dirty, sloppy way;
So come to me, and lay those parcels down.

(*Leads her forward towards the βουλευτικόν.*)

Councillors! Magistrates! behold Mayfair![c]
And O remember what a deal of fun
That word implies: what pastimes and what feasts.
See here's a famous kitchen-range she brings;
'Tis blacked a little: for in times of Peace
The jovial Council kept its saucepans there.
Take her and welcome her with joy; and then
To-morrow morning let the sports begin:
Then we'll enjoy the Fair in every fashion,
With boxing-matches and with wrestling-bouts,
And tricks and games, while striplings soused in oil
Try the pancratium, fist and leg combined.

stage which is nearest to the senatorial benches. In the address itself Θεωρία is considered, as she has already been in more passages than one, in a double aspect, as a woman and as a public spectacle; but, neglecting allusions to the various συνουσίας σχήματα, I have purposely confined my translation (if the vague paraphrase I offer be worthy of the name) to the description, which the poet intends also to give, of the legitimate amusements afforded by a public spectacle": R.

τρίτῃ δὲ μετὰ ταῦθ' ἱπποδρομίαν ἄξετε,
ἵνα δὴ κέλης κέλητα παρακελητιεῖ,
ἅρματα δ' ἐπ' ἀλλήλοισιν ἀνατετραμμένα
φυσῶντα καὶ πνέοντα προσκινήσεται,
ἕτεροι δὲ κείσονταί γ' ἀπεψωλημένοι
περὶ ταῖσι καμπαῖς ἡνίοχοι πεπτωκότες.
ἀλλ', ὦ πρυτάνεις, δέχεσθε τὴν Θεωρίαν.
θέασ' ὡς προθύμως ὁ πρύτανις παρεδέξατο.
ἀλλ' οὐκ ἄν, εἴ τι προῖκα προσαγαγεῖν σ' ἔδει.
ἀλλ' εὗρον ἂν σ' ὑπέχοντα τὴν ἐκεχειρίαν.

ΧΟ. ἦ χρηστὸς ἀνὴρ πολί- [ἀντ.
ταις ἐστὶν ἅπασιν ὅσ-
τις ἐστὶ τοιοῦτος.
ΤΡ. ὅταν τρυγᾶτ', εἴσεσθε πολλῷ μᾶλλον οἷός εἰμι.
ΧΟ. καὶ νῦν σύ γε δῆλος εἶ·
σωτὴρ γὰρ ἅπασιν ἀν-
θρώποις γεγένησαι.
ΤΡ. φήσεις γ', ἐπειδὰν ἐκπίῃς οἴνου νέου λεπαστήν.
ΧΟ. καὶ πλήν γε τῶν θεῶν ἀεί σ' ἡγησόμεσθα πρῶτον.
ΤΡ. πολλῶν γὰρ ὑμῖν ἄξιος
Τρυγαῖος Ἀθμονεὺς ἐγώ,
δεινῶν ἀπαλλάξας πόνων
τὸν δημότην
καὶ τὸν γεωργικὸν λεών,
Ὑπέρβολόν τε παύσας.

ΟΙ. ἄγε δή, τί νῷν ἐντευθενὶ ποιητέον;

---

[a] *i.e.* unless Trygaeus bribed the Prytanis he would say, "'Tis a holiday (ἐκεχειρία), we can introduce nothing into the Senate to-

Then the third day from this, we'll hold the races ;
The eager jockeys riding : the great cars
Puffing and blowing through the lists, till dashed
Full on some turning-post, they reel and fall
Over and over : everywhere you see
The hapless coachmen wallowing on the plain.
You lucky Magistrate, receive Mayfair !
Just look, how pleased he seems to introduce her ;
You would not though, if you got nothing by it,
No, you'd be holding a Reception day : [a]

CH. Truly we envy your fate :
All must allow you're a great
Blessing and boon to the state.
TR. Ah, when your grapes you gather in,
you'll know what sort of friend I've been.
CH. Nay, but already 'tis known ;
Yea, for already we own
You have preserved us alone.
TR. I think you'll think so when you drain
a bowl of new made wine again.
CH. We'll always hold you first and best,
except the Gods the ever blest.
TR. In truth you owe a deal to me,
Trygaeus, sprung from Athmone,
For I've released the burgher crew
And farmers too
From toils and troubles not a few ;
Hyperbolus I've done for.

SE. Now what's the next thing that we have to do ?

day." In the Greek there is a pun on ὑπέχειν which is regularly used with χεῖρα of holding the hand to receive a bribe, and ἐκεχειρία explained as " holding in the hand."

ΤΡ. τί δ' ἄλλο γ' ἢ ταύτην χύτραις ἱδρυτέον;
ΟΙ. χύτραισιν, ὥσπερ μεμφόμενον Ἑρμίδιον;
ΤΡ. τί δαὶ δοκεῖ; βούλεσθε λαρινῷ βοΐ;
ΟΙ. βοΐ; μηδαμῶς, ἵνα μὴ βοηθεῖν ποι δέῃ.
ΤΡ. ἀλλ' ὑῒ παχείᾳ καὶ μεγάλῃ;
ΟΙ. μὴ μή.
ΤΡ. τιή;
ΟΙ. ἵνα μὴ γένηται Θεαγένους ὑηνία.
ΤΡ. τῷ δὴ δοκεῖ σοι δῆτα τῶν λοιπῶν;
ΟΙ. ὀΐ.
ΤΡ. ὀΐ;
ΟΙ. ναὶ μὰ Δί'.
ΤΡ. ἀλλὰ τοῦτό γ' ἔστ' Ἰωνικὸν
τὸ ῥῆμά γ'.
ΟΙ. ἐπίτηδές γ', ἵν', εἰ 'ν τἠκκλησίᾳ
ὡς χρὴ πολεμεῖν λέγει τις, οἱ καθήμενοι
ὑπὸ τοῦ δέους λέγωσ' Ἰωνικῶς ὀΐ,
ΤΡ. εὖ τοι λέγεις.
ΟΙ. καὶ τἄλλα γ' ὦσιν ἤπιοι.
ὥστ' ἐσόμεθ' ἀλλήλοισιν ἀμνοὶ τοὺς τρόπους
καὶ τοῖσι συμμάχοισι πρᾳότεροι πολύ.
ΤΡ. ἴθι νυν, ἄγ' ὡς τάχιστα τὸ πρόβατον λαβών·
ἐγὼ δὲ ποριῶ βωμὸν ἐφ' ὅτου θύσομεν.

[στρ.

ΧΟ. ὡς πάνθ' ὅσ' ἂν θεὸς θέλῃ χἠ τύχη κατορθοῖ,
χωρεῖ κατὰ νοῦν, ἕτερον δ' ἑτέρῳ
τούτων κατὰ καιρὸν ἀπαντᾷ.

---

[a] "His business is now to inaugurate the worship of Peace Restored . . . and his first suggestion is an offering of χύτραι,

TR. What but to dedicate her shrine with pipkins ? [a]
SE. With pipkins ! like a wretched little Hermes ! [b]
TR. Well then, what think you of a stall-fed bull ?
SE. A bull ? O no ! no need of bull-works now.
TR. Well then, a great fat pig ?
SE. No, no.
TR. Why not ?
SE. Lest, like Theagenes,[c] we grow quite piggish.
TR. What other victim shall we have ?
SE. A baalamb.
TR. A baalamb !
SE. Yes, by Zeus !
TR. But that's Ionic,[d]
That word is.
SE. All the better : then, you see,
If any speak for war, the whole assembly
Will talk Ionic and cry out Bah ! Bah !
TR. Good, very good.
SE. And they'll be milder so,
And we shall live like lambs among ourselves,
And be much gentler towards our dear allies.
TR. There, get the sheep as quickly as you can,
I'll find an altar for the sacrifice.

CH. Sure each design, when God and fortune speed it,
Succeeds to our mind, what is wanted we find
Just at the moment we need it.

earthen pots filled with vegetables, boiled pulse and the like (*cf. Pl.* 1198)" : R.

[b] "The offering to Hermes of a pot containing various vegetables was made on the third day of the Anthesteria which was thence called οἱ χύτροι, Schol. at *A.* 1076, *F.* 218" : R.

[c] A disreputable fellow, *cf. W.* 1183.

[d] *i.e.* apparently the pronunciation of ὄϊ as disyllabic, in which case it can become an ejaculation of contempt as in l. 933.

ΤΡ. ὡς ταῦτα δῆλά γ' ἔσθ'· ὁ γὰρ βωμὸς θύρασι καὶ δή.
ΧΟ. ἐπείγετέ νυν ἐν ὅσῳ
σοβαρὰ θεόθεν κατέχει
πολέμου μετάτροπος αὔρα.
νῦν γὰρ δαίμων φανερῶς
ἐς ἀγαθὰ μεταβιβάζει.
ΤΡ. τὸ κανοῦν πάρεστ' ὀλὰς ἔχον καὶ στέμμα καὶ μάχαιραν,
καὶ πῦρ γε τουτί, κοὐδὲν ἴσχει πλὴν τὸ πρόβατον ἡμᾶς.
ΧΟ. οὔκουν ἁμιλλήσεσθον; ὡς
ἢν Χαῖρις ὑμᾶς ἴδῃ,
πρόσεισιν ἄκλητος αὐ-
λῶν, κᾆτα τόδ' οἶδ' ὅτι
φυσῶντι καὶ πονουμένῳ
προσδώσετε δήπου.

ΤΡ. ἄγε δή, τὸ κανοῦν λαβὼν σὺ καὶ τὴν χέρνιβα
περίιθι τὸν βωμὸν ταχέως ἐπιδέξια.
ΟΙ. ἰδού· λέγοις ἂν ἄλλο· περιελήλυθα.
ΤΡ. φέρε δή, τὸ δαλίον τόδ' ἐμβάψω λαβών.
σείου σὺ ταχέως· σὺ δὲ πρότεινε τῶν ὀλῶν,
καὐτός τε χερνίπτου, παραδοὺς ταύτην ἐμοί,
καὶ τοῖσι θεαταῖς ῥῖπτε τῶν κριθῶν.
ΟΙ. ἰδού.
ΤΡ. ἔδωκας ἤδη;
ΟΙ. νὴ τὸν Ἑρμῆν, ὥστε γε

---

[a] *After* 938 *T. had gone into his house and now returns with a portable altar.*

[b] The basket contains the chaplets to deck the victim, the grain to sprinkle on its head, and beneath these the sacrificial knife.

TR. *The truths you mention none can doubt,*
for see I've brought the altar out.[a]
CH. Then hasten the task to perform :
War, with its vehement storm,
Seems for the instant to cease ;
Its soughings decrease,
Shifting and veering to Peace.
TR. Well, here's the basket ready stored
with barley grain, and wreath, and sword [b]
And here's the pan of sacred fire :
the sheep alone we now require.
CH. Make haste, make haste : if Chaeris [c] see,
He'll come here uninvited,
And pipe and blow to that degree,
His windy labours needs must be
By some small gift requited.

TR. Here, take the basket and the lustral water,
And pace the altar round from left to right.
SE. See, I've been round : now tell me something else.
TR. Then next I'll take this torch and dip it in.[d]
(*To the victim, as he sprinkles it*)
Shake your head, sirrah,
(*to the servant*) bring the barley, you ;
I'll hold the bason while you wash your hands.[e]
Now throw the corn amongst the audience.
SE. There.
TR. What ! thrown it out already ?
SE. Yes, by Hermes !

[c] *αὐλητὴς Θηβαῖος ἄμουσος* : Schol. on *A.* 866.
[d] Athenaeus (ix. c. 76) explains *χέρνιψ* as "the water in which they dipped the torch, taking it from the altar, and with it they sprinkled those present to purify them."
[e] To purify them before offering sacrifice.

τούτων, ὅσοιπέρ εἰσι, τῶν θεωμένων
οὐκ ἔστιν οὐδεὶς ὅστις οὐ κριθὴν ἔχει.
ΤΡ. οὐχ αἱ γυναῖκές γ᾿ ἔλαβον.
ΟΙ. ἀλλ᾿ εἰς ἑσπέραν
δώσουσιν αὐταῖς ἄνδρες.
ΤΡ. ἀλλ᾿ εὐχώμεθα.
τίς τῇδε; ποῦ ποτ᾿ εἰσὶ πολλοὶ κἀγαθοί;
ΟΙ. τοισδὶ φέρε δῶ· πολλοὶ γάρ εἰσι κἀγαθοί.
ΤΡ. τούτους ἀγαθοὺς ἐνόμισας;
ΟΙ. οὐ γάρ, οἵτινες
ἡμῶν καταχεόντων ὕδωρ τοσουτονὶ
ἐς ταὐτὸ τοῦθ᾿ ἑστᾶσ᾿ ἰόντες χωρίον;
ΤΡ. ἀλλ᾿ ὡς τάχιστ᾿ εὐχώμεθ᾿· εὐχώμεσθα δή.

ὦ σεμνοτάτη βασίλεια θεά,
πότνι᾿ Εἰρήνη,
δέσποινα χορῶν, δέσποινα γάμων,
δέξαι θυσίαν τὴν ἡμετέραν.
ΟΙ. δέξαι δῆτ᾿, ὦ πολυτιμήτη,
νὴ Δία, καὶ μὴ ποίει γ᾿ ἅπερ αἱ
μοιχευόμεναι δρῶσι γυναῖκες.
καὶ γὰρ ἐκεῖναι παρακλίνασαι
τῆς αὐλείας παρακύπτουσιν·
κἄν τις προσέχῃ τὸν νοῦν αὐταῖς,
ἀναχωροῦσιν·
κᾆτ᾿ ἢν ἀπίῃ, παρακύπτουσιν.
τούτων σὺ ποίει μηδὲν ἔθ᾿ ἡμᾶς.
ΤΡ. μὰ Δί᾿, ἀλλ᾿ ἀπόφηνον ὅλην σαυτὴν
γενναιοπρεπῶς τοῖσιν ἐρασταῖς
ἡμῖν, οἵ σου τρυχόμεθ᾿ ἤδη

There's not a single man amongst them all
But has at least one corn,[a] I'll warrant you.
TR. Aye, but the women?
SE. If they haven't got one,
They'll get it by and by.
TR. Now, then to prayers:
Who's here? where are our honest simple folk?
SE. Here: these are simple folk; I'll give to them.[b]
TR. What, these good simple folk?
SE. I'faith I think so;
Who, though we've poured such lots of water on them,
Yet stand stock still, and never budge a step.
TR. Come, let us pray, no dallying; let us pray.

O Peace most holy, august, serene,
O heavenborn queen
Of the dance and song and the bridal throng,
These offerings take which thy votaries make.
SE. O mistress dear, we beseech you hear,
And act not you as the wantons do:
They love to spy at the passers by
Through the half-closed door,
And then if you heed, they are gone with speed;
If you turn away, in an instant they
Peep out once more as they did before.
But deal not thus unkindly with us.
TR. No, by Zeus! but display in a true honest way
Your perfect entire full form to our view,
Who with constant desire

[a] πρὸς τὴν κριθὴν παίζει, ὅτι τὸ τῶν ἀνδρῶν αἰδοῖον κριθὴν ἔλεγον: Schol.

[b] *i.e.* the Chorus. "The servant presses the Chorus into the ceremony, in the character of a congregation, and plentifully besprinkles them with water, which they, it seems from 972, huddle together to avoid": R.

τρία καὶ δέκ᾽ ἔτη.
λῦσον δὲ μάχας καὶ κορκορυγάς,
ἵνα Λυσιμάχην σε καλῶμεν.
παῦσον δ᾽ ἡμῶν τὰς ὑπονοίας
τὰς περικόμψους,
αἷς στωμυλλόμεθ᾽ εἰς ἀλλήλους·
μῖξον δ᾽ ἡμᾶς τοὺς Ἕλληνας
πάλιν ἐξ ἀρχῆς
φιλίας χυλῷ, καὶ συγγνώμῃ
τινὶ πρᾳοτέρᾳ κέρασον τὸν νοῦν·
καὶ τὴν ἀγορὰν ἡμῖν ἀγαθῶν
ἐμπλησθῆναι μεγάλων, σκορόδων,
σικύων πρῴων, μήλων, ῥοιῶν,
δούλοισι χλανισκιδίων μικρῶν·
κἀκ Βοιωτῶν γε φέροντας ἰδεῖν
χῆνας, νήττας, φάττας, τροχίλους·
καὶ Κωπᾴδων ἐλθεῖν σπυρίδας,
καὶ περὶ ταύτας ἡμᾶς ἀθρόους
ὀψωνοῦντας τυρβάζεσθαι
Μορύχῳ, Τελέᾳ, Γλαυκέτῃ, ἄλλοις
τένθαις πολλοῖς· κᾆτα Μελάνθιον
ἥκειν ὕστερον εἰς τὴν ἀγοράν,
τὰς δὲ πεπρᾶσθαι, τὸν δ᾽ ὀτοτύζειν,
εἶτα μονῳδεῖν ἐκ Μηδείας,
ὀλόμαν ὀλόμαν, ἀποχηρωθεὶς
τᾶς ἐν τεύτλοισι λοχευομένας·
τοὺς δ᾽ ἀνθρώπους ἐπιχαίρειν.

[a] "Reckoning from the first embroilment of Athens with the Peloponnesian confederacy in 434 B.C., by means of the Corcyraean War": R.

These thirteen long years [a] have been pining for you.
When our fightings are stayed, and our tumults allayed,
We will hail thee a Lady for ever :
And O put an end to the whispers of doubt,
These wonderful clever
Ingenious suspicions we bandy about ;
And solder and glue the Hellenes anew
With the old-fashioned true
Elixir of love, and attemper our mind
With thoughts of each other more genial and kind.
Moreover we pray that our market-place may
Be furnished each day with a goodly display,
And for garlic, and cucumbers early and rare,
Pomegranates, and apples in heaps to be there,
And wee little coats for our servants to wear.
And Boeotia to send us her pigeons and widgeons,
And her geese and her plovers : and plentiful creels
Once more from Copaïs to journey with eels,
And for us to be hustling, and tussling, and bustling,
With Morychus,[b] Teleas, Glaucetes, all
The gluttons together besieging the stall,
To purchase the fish : and then I could wish
For Melanthius to come too late for the fair,
And for *them* to be sold, and for *him* to despair,
And out of his own Medea a groan
Of anguish to borrow,
"*I perish ! I perish ! bereaved of my sweet,*
My treasure, my darling, embowered in her beet [c] *;*"
And for all men to laugh at his sorrow.

[b] In the impassioned address to a Copaïc eel *A.* 885 it is spoken of as φίλη Μωρύχῳ who was an epicure (*cf. W.* 506).

[c] For garnishing eels with beet *cf. A.* 894, where an eel thus bedecked is similarly spoken of as a beautiful maiden. The lines here are said to be a parody of lines from the *Medea* of Melanthius.

ταῦτ', ὦ πολυτίμητ', εὐχομένοις ἡμῖν δίδου.

ΟΙ. λαβὲ τὴν μάχαιραν· εἶθ' ὅπως μαγειρικῶς
σφάξεις τὸν οἶν.
ΤΡ. ἀλλ' οὐ θέμις.
ΟΙ. τιὴ τί δή;
ΤΡ. οὐχ ἥδεται δήπουθεν Εἰρήνη σφαγαῖς,
οὐδ' αἱματοῦται βωμός. ἀλλ' εἴσω φέρων,
θύσας, τὰ μηρί' ἐξελὼν δεῦρ' ἔκφερε,
χοὔτω τὸ πρόβατον τῷ χορηγῷ σώζεται.

[ἀντ.

ΧΟ. σέ τοι θύρασι χρὴ μένοντ' [ἐνθαδὶ μεθ' ἡμῶν]
σχίζας δευρὶ τιθέναι ταχέως
τά τε πρόσφορα πάντ' ἐπὶ τούτοις.
ΤΡ. οὔκουν δοκῶ σοι μαντικῶς τὸ φρύγανον τίθεσθαι;
ΧΟ. πῶς δ' οὐχί; τί γάρ σε πέφευγ'
ὅσα χρὴ σοφὸν ἄνδρα; τί δ' οὐ
σὺ φρονεῖς, ὁπόσα χρεὼν ἐσ-
τιν τόν γε σοφῇ δόκιμον
φρενὶ πορίμῳ τε τόλμῃ;
ΤΡ. ἡ σχίζα γοῦν ἐνημμένη τὸν Στιλβίδην πιέζει,
καὶ τὴν τράπεζαν οἴσομαι, καὶ παιδὸς οὐ δεήσει.
ΧΟ. τίς οὖν ἂν οὐκ ἐπαινέσει-
εν ἄνδρα τοιοῦτον, ὅσ-
τις πόλλ' ἀνατλὰς ἔσω-
σε τὴν ἱερὰν πόλιν;
ὥστ' οὐχὶ μὴ παύσει ποτ' ὢν
ζηλωτὸς ἅπασιν.

[a] *i.e.*, before sacrificing to learn the will of heaven.

These things we pray; O mistress, grant us these.

SE. Here, take the cleaver: now with clever skill
Slaughter the sheep.

TR. No, no, I must not.

SE. Why?

TR. Peace loves not, friend, the sight of victims slain:
Her's is a bloodless altar. Take it in,
And when you have slain it, bring the thighs out here.
There: now the sheep is—saved for the Choregus.

CH. But you the while, outside with us remaining,
Lay, handy and quick, these fagots of stick,
Whatever is needful ordaining.

TR. Now don't you think I have laid the wood
as well as most diviners could? [a]

CH. (*admiringly*) Yes! just what I looked for from you.
All that is wise you can do.
All things that daring and skill
Suffice to fulfil
You can perform if you will.

TR. (*coughing*) Dear! how this lighted brand is smoking,
your Stilbides [b] is nearly choking;
I'll bring the table out with speed;
a servant's help we shall not need.

CH. Sure all with admiration true
Will praise a man so clever,
Who passed such toils and dangers through,
And saved the holy city too;
An envied name for ever.

[b] "A celebrated diviner, living at Athens when the Peace was acted. He possessed great influence over Nicias, and seems to have exercised it with singular judgement and good sense, so that his death, some time before the fatal close of the Sicilian expedition, was no inconsiderable misfortune; *cf.* Plut. *Nic.* c. 23": R.

ΟΙ. ταυτὶ δέδραται. τίθεσο τὼ μηρὼ λαβών.
ἐγὼ δ' ἐπὶ σπλάγχν' εἶμι καὶ θυλήματα.
ΤΡ. ἐμοὶ μελήσει ταῦτά γ'· ἀλλ' ἥκειν ἐχρῆν.
ΟΙ. ἰδού, πάρειμι. μῶν ἐπισχεῖν σοι δοκῶ;
ΤΡ. ὄπτα καλῶς νυν αὐτά· καὶ γὰρ οὑτοσὶ
προσέρχεται δάφνῃ τις ἐστεφανωμένος.
τίς ἄρα ποτ' ἐστίν;
ΟΙ. ὡς ἀλαζὼν φαίνεται·
μάντις τίς ἐστιν.
ΤΡ. οὐ μὰ Δί', ἀλλ' Ἱεροκλέης
οὗτός γέ πού 'σθ', ὁ χρησμολόγος οὑξ Ὠρεοῦ.
ΟΙ. τί ποτ' ἄρα λέξει;
ΤΡ. δῆλός ἐσθ' οὗτός γ' ὅτι
ἐναντιώσεταί τι ταῖς διαλλαγαῖς.
ΟΙ. οὔκ, ἀλλὰ κατὰ τὴν κνῖσαν εἰσελήλυθεν.
ΤΡ. μή νυν ὁρᾶν δοκῶμεν αὐτόν.
ΟΙ. εὖ λέγεις.
ΙΕΡΟΚΛΗΣ. τίς ἡ θυσία ποθ' αὑτηὶ καὶ τῷ θεῶν;
ΤΡ. ὄπτα σὺ σιγῇ, κἄπαγ' ἀπὸ τῆς ὀσφύος.
ΙΕ. ὅτῳ δὲ θύετ' οὐ φράσεθ'; ἡ κέρκος ποιεῖ
καλῶς.
ΟΙ. καλῶς δῆτ', ὦ πότνι' Εἰρήνη φίλη.
ΙΕ. ἄγε νυν ἀπάρχου, κᾆτα δὸς τἀπάργματα.
ΤΡ. ὀπτᾶν ἄμεινον πρῶτον.
ΙΕ. ἀλλὰ ταυταγὶ
ἤδη 'στὶν ὀπτά.
ΤΡ. πολλὰ πράττεις, ὅστις εἶ.
κατάτεμνε. ποῦ τράπεζα; τὴν σπονδὴν φέρε.

---

[a] "The μάντις predicted future events, the χρησμολόγος preserved and expounded the predictions of others. Many of them

SE. I've done the job; here take and cook the thighs
While I go fetch the inwards and the cates.
TR. I'll see to this: you should have come before.
SE. Well, here I am: I'm sure I've not been long.
TR. Take these, and roast them nicely: here's a fellow
Coming this way, with laurel round his head.
Who can he be?
SE. He looks an arrant humbug.
Some seer, I think.
TR. No, no; 'tis Hierocles,
The oracle-mongering chap[a] from Oreus town.
SE. What brings him here?
TR. 'Tis evident he comes
To raise some opposition to our truces.
SE. No, 'tis the savour of the roast attracts him.
TR. Don't let us seem to notice him.
SE. All right.
HIEROCLES. What is this sacrifice, and made to whom?
TR. Roast on: don't speak: hands off the haunch remember.
HI. Will ye not say to whom ye sacrifice?
This tail looks right.[b]
SE. Sweet Peace! it does indeed.
HI. Now then begin and hand the firstlings here.
TR. It must be roasted first.
HI. It's roasted now.
TR. You're over-busy, man, whoe'er you are.
Cut on: why, where's the table? bring the wine.

possessed, or pretended to possess, old prophecies of Bakis and other ancient seers, which they produced from time to time, as occasion required": R. Thucydides ii. 8 notes that oracles (λόγια) and χρησμολόγοι were much in vogue at the outbreak of the Peloponnesian War.

[b] *i.e.*, looks like giving good omens when burnt: Schol. But the servant means "looks like being good when cooked."

ΙΕ. ἡ γλῶττα χωρὶς τέμνεται.
ΤΡ. μεμνήμεθα.
ἀλλ' οἶσθ' ὃ δρᾶσον;
ΙΕ. ἢν φράσῃς.
ΤΡ. μὴ διαλέγου
νῷν μηδέν· Εἰρήνῃ γὰρ ἱερὰ θύομεν.
ΙΕ. ὦ μέλεοι θνητοὶ καὶ νήπιοι,
ΤΡ. ἐς κεφαλὴν σοί.
ΙΕ. οἵτινες ἀφραδίῃσι θεῶν νόον οὐκ ἀΐοντες
συνθήκας πεποίησθ' ἄνδρες χαροποῖσι πιθήκοις.
ΟΙ. αἰβοῖ βοῖ.
ΤΡ. τί γελᾷς;
ΟΙ. ἥσθην χαροποῖσι πιθήκοις.
ΙΕ. καὶ κέπφοι τρήρωνες ἀλωπεκιδεῦσι πέπεισθε,
ὧν δόλιαι ψυχαί, δόλιαι φρένες.
ΤΡ. εἴθε σου εἶναι
ὤφελεν, ὦλαζών, οὑτωσὶ θερμὸς ὁ πλεύμων.
ΙΕ. εἰ γὰρ μὴ Νύμφαι γε θεαὶ Βάκιν ἐξαπάτασκον,
μηδὲ Βάκις θνητούς, μηδ' αὖ Νύμφαι Βάκιν αὐτόν,
ΤΡ. ἐξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίζων.
ΙΕ. οὔπω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι,
ἀλλὰ τόδε πρότερον,
ΤΡ. τοῖς ἁλσί γε παστέα ταυτί.
ΙΕ. οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν,

[a] The tongue at a sacrifice was cut out and kept apart; *cf.* *B.* 1705, *Pl.* 1110.

[b] "I imagine that Trygaeus, as he says this, is burning his hands with the roasting meat": R.

[c] An ancient Boeotian prophet, whose prophecies were in high repute. Persons in a state of rapture were spoken of as *νυμφόληπτοι*, *lymphati*.

HI. The tongue requires a separate cut.[a]

TR. We know.
Now will you please?

HI. Yes, tell me.

TR. Mind your business.
Don't talk to us: we sacrifice to Peace.

HI. O ye pitiful fools!

TR. Pray speak for yourself, my good fellow.

HI. Ye who, blindly perverse,
with the will of the Gods unacquainted,
Dare to traffic for Peace,
true men with truculent monkeys.

SE. O! O! O!

TR. What's the matter?

SE. I like his truculent monkeys.

HI. Silly and timorous gulls,
ye have trusted the children of foxes
Crafty of mind and crafty of soul.

TR. You utter impostor,
O that your lungs were as hot
as a piece of the meat I am roasting![b]

HI. If the prophetic nymphs
have not been imposing on Bakis,[c]
No, nor Bakis on men,
nor the nymphs, I repeat, upon Bakis,

TR. O perdition be yours
if you don't have done with your Bakis!

HI. Then is the hour not come
for the fetters of Peace to be loosened.
No; for before that hour—

TR. This piece is with salt to be sprinkled.

HI. Yea, it is far from the mind
of the Ever-blessed Immortals

φυλόπιδος λῆξαι, πρίν κεν λύκος οἶν ὑμεναιοῖ.
ΤΡ. καὶ πῶς, ὦ κατάρατε, λύκος ποτ᾽ ἂν οἶν ὑμεναιοῖ;
ΙΕ. ὡς ἡ σφονδύλη φεύγουσα πονηρότατον βδεῖ,
χἠ κώδων ἀκαλανθὶς ἐπειγομένη τυφλὰ τίκτει,
τουτάκις οὔπω χρῆν τὴν εἰρήνην πεποιῆσθαι.
ΤΡ. ἀλλὰ τί χρῆν ἡμᾶς; οὐ παύσασθαι πολεμοῦντας,
ἢ διακαυνιάσαι πότεροι κλαυσούμεθα μεῖζον,
ἐξὸν σπεισαμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν;
ΙΕ. οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν.
ΤΡ. οὔποτε δειπνήσεις ἔτι τοῦ λοιποῦ ᾽ν πρυτανείῳ,
οὐδ᾽ ἐπὶ τῷ πραχθέντι ποιήσεις ὕστερον οὐδέν.
ΙΕ. οὐδέποτ᾽ ἂν θείης λεῖον τὸν τραχὺν ἐχῖνον.
ΤΡ. ἆρα φενακίζων ποτ᾽ Ἀθηναίους ἔτι παύσει;
ΙΕ. ποῖον γὰρ κατὰ χρησμὸν ἐκαύσατε μῆρα θεοῖσιν;
ΤΡ. ὅνπερ κάλλιστον δήπου πεποίηκεν Ὅμηρος·
" ὣς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο
Εἰρήνην εἵλοντο καὶ ἱδρύσανθ᾽ ἱερείῳ.

---

[a] "The common cocktail beetle defends itself in this manner:" R.

[b] The words of H. are intentionally oracular and obscure. But here there is a skit on the proverb ἡ κύων σπεύδουσα τυφλὰ τίκτει, and κώδων "a bell" is put for κύων because its clapper makes a noise like the yapping of a dog. ἀκαλανθὶς is "a goldfinch," but is used here "as an epithet of a dog παρὰ τὸ αἰκάλλειν ('wheedle') τοὺς γνωρίμους": R.

[c] "These verses are extemporized by Trygaeus in imitation of the Homeric style and phraseology; *cf. Iliad* i. 464, xvi. 301, xvii. 243; *Od.* vi. 261, vii. 137 for sundry of the expressions and sentences here strung together": R.

That we should cease from the strife,
till the wolf and the lamb be united.
TR. How, you scoundrel accurst,
can the wolf and the lamb be united?
HI. Doth not the beetle, alarmed,
emit a most horrible odour?[a]
Doth not the wagtail yapper
produce blind young in its hurry?[b]
So is the hour not come
for Peace to be sanctioned between us.
TR. What then, what is to come?
Are we never to cease from the battle,
Always to chance it out,
which most can enfeeble the other,
When we might both join hands,
and share the dominion of Hellas?
HI. Canst thou tutor the crab
to advance straight forward? thou canst not.
TR. Wilt thou dine any more
in the Hall of Assembly? thou wilt not;
No, nor ever again
shall thy cheating knavery prosper.
HI. Thou wilt never be able
to smooth the spines of the hedgehog.
TR. Wilt thou never desist
bamboozling the people of Athens?
HI. Say, what oracle taught you
to burn the thighs of the victim?
TR. This, the wisest and best,
delivered by Homer the poet:
When they had driven afar
the detestable cloud of the battle,[c]
Then they established Peace,
and welcomed her back with oblations,

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
ἔσπενδον δεπάεσσιν· ἐγὼ δ' ὁδὸν ἡγεμόνευον·
χρησμολόγῳ δ' οὐδεὶς ἐδίδου κώθωνα φαεινόν."

ΙΕ. οὐ μετέχω τούτων· οὐ γὰρ ταῦτ' εἶπε Σίβυλλα.

ΤΡ. ἀλλ' ὁ σοφός τοι νὴ Δί' Ὅμηρος δεξιὸν εἶπεν·
"ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος,
ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος."

ΙΕ. φράζεο δή, μή πώς σε δόλῳ φρένας ἐξαπατήσας
ἰκτῖνος μάρψῃ.

ΤΡ. τουτὶ μέντοι σὺ φυλάττου,
ὡς οὗτος φοβερὸς τοῖς σπλάγχνοις ἐστὶν ὁ χρησμός.
ἔγχει δὴ σπονδὴν καὶ τῶν σπλάγχνων φέρε δευρί.

ΙΕ. ἀλλ' εἰ ταῦτα δοκεῖ, κἀγὼ 'μαυτῷ βαλανεύσω.

ΤΡ. σπονδὴ σπονδή.

ΙΕ. ἔγχει δὴ κἀμοὶ καὶ σπλάγχνων μοῖραν ὄρεξον.

ΤΡ. ἀλλ' οὔπω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν·
ἀλλὰ τόδε πρότερον, σπένδειν ἡμᾶς, σὲ δ' ἀπελθεῖν.
ὦ πότνι' Εἰρήνη, παράμεινον τὸν βίον ἡμῖν.

ΙΕ. πρόσφερε τὴν γλῶτταν.

Duly the thighs they burned,
and ate the tripe and the inwards,
Then poured out the libations;
and I was the guide and the leader;
None to the soothsayer gave
the shining beautiful goblet.
HI. Nothing I know of these:
these did not come from the Sibyl.
TR. Nay, but wisely and well
spake Homer the excellent poet:
Tribeless, lawless, and hearthless
is he that delighteth in bloodshed,
Bloodshed of kith and kin,
heart-sickening, horrible, hateful!
HI. Take thou heed, or a kite,
by a trick thy attention beguiling,
Down with a swoop may pounce.
TR. (*to the servant*) Ah! take heed really and truly.
That's an alarming hint:
it bodes no good to the inwards.
Pour the libation in,
and hand me a piece of the inwards.
HI. Nay, but if such is the plan,
I too for myself will be caterer.
TR. Pour libation! pour libation!
HI. Pour it in also for me,
and reach me a share of the inwards.
TR. That is far from the mind
of the Ever-blessed Immortals.
Yea, for before that hour—
—*you* go, *we'll* pour the libation.
Holy and reverend Peace,
abide with thy servants for ever.
HI. Now, fetch hither the tongue.

ΤΡ. σὺ δὲ τὴν σαυτοῦ γ' ἀπένεγκον.
ΙΕ. σπονδή.
ΤΡ. καὶ ταυτὶ μετὰ τῆς σπονδῆς λαβὲ θᾶττον.
ΙΕ. οὐδεὶς προσδώσει μοι σπλάγχνων;
ΤΡ. οὐ γὰρ οἷόν τε
ἡμῖν προσδιδόναι, πρίν κεν λύκος οἶν ὑμεναιοῖ.
ΙΕ. ναὶ πρὸς τῶν γονάτων.
ΤΡ. ἄλλως, ὦ τᾶν, ἱκετεύεις·
οὐ γὰρ ποιήσεις λεῖον τὸν τραχὺν ἐχῖνον.
ἄγε δή, θεαταί, δεῦρο συσπλαγχνεύετε
μετὰ νῷν.
ΙΕ. τί δὴ 'γώ;
ΤΡ. τὴν Σίβυλλαν ἔσθιε.
ΙΕ. οὔ τοι μὰ τὴν Γῆν ταῦτα κατέδεσθον μόνω,
ἀλλ' ἁρπάσομαι σφῷν αὐτά· κεῖται δ' ἐν μέσῳ.
ΤΡ. ὦ παῖε παῖε τὸν Βάκιν.
ΙΕ. μαρτύρομαι.
ΤΡ. κἄγωγ', ὅτι τένθης εἶ σὺ κἀλαζὼν ἀνήρ.
παῖ' αὐτὸν ἐπέχων τῷ ξύλῳ τὸν ἀλαζόνα.
ΟΙ. σὺ μὲν οὖν· ἐγὼ δὲ τουτονὶ τῶν κῳδίων,
ἁλάμβαν' αὐτὸς ἐξαπατῶν, ἐκβολβιῶ.
οὐ καταβαλεῖς τὰ κῴδι', ὦ θυηπόλε;
ἤκουσας; ὁ κόραξ οἷος ἦλθ' ἐξ Ὠρεοῦ.
οὐκ ἀποπετήσει θᾶττον εἰς Ἐλύμνιον;

ΧΟ. ἥδομαί γ', ἥδομαι

[a] Spoken to Hierocles, T. at the same time flinging him some of the refuse.

[b] "The skin of the victim was the perquisite of the priest; *cf.* *T.* 758. . . . Hierocles appears to have been clad in an abundance of these perquisites": R.

TR. You, take yours off I'd advise you.
HI. Pour the libation in.
TR. Take that to assist the libation.[a]
HI. What! will none of you give me some meat?
TR. 'Tis strictly forbidden.
You no inwards can have
till the wolf and the lamb be united.
HI. Do, by your knees I beseech.
TR. But fruitless are all your beseechings.
Thou wilt never be able
to smooth the spines of the hedgehog.
Come now, spectators, won't you share the mess
Along with us?
HI. And I?
TR. You? eat your Sibyl.
HI. No, by the Earth, you two shan't feast alone!
I'll snatch a piece away: 'tis all in common.
TR. Strike Bakis, strike!
HI. I call them all to witness—
TR. And so do I, that you're a rogue and glutton.
Lay on him with the stick: strike, strike the rascal!
SE. You manage that, while I peel off the skins[b]
Which he has gathered by his cozening tricks.
Now, sacrificer, off with all your skins.
What, won't you? here's a crow from Oreus town![c]
Back to Elymnium! flutter off: shoo! shoo!

CH.[d] What a pleasure, what a treasure,

[c] *i.e.* "There's the crow as he came from Oreus town," that is, naked or nearly so. Or else he is called a crow with reference to his rapacity. Elymnium is some small place near Oreus.

[d] "We have here, together with a new strophe and antistrophe, the epirrhema and antepirrhema which were omitted in the regular Parabasis of the Play": R.

κράνους ἀπηλλαγμένος
τυροῦ τε καὶ κρομμύων.
οὐ γὰρ φιληδῶ μάχαις,
ἀλλὰ πρὸς πῦρ διέλ-
κων μετ᾽ ἀνδρῶν ἑταί-
ρων φίλων, ἐκκέας
τῶν ξύλων ἅττ᾽ ἂν ᾖ
δανότατα τοῦ θέρους
ἐκπεπρεμνισμένων,
κἀνθρακίζων τοὐρεβίνθου,
τήν τε φηγὸν ἐμπυρεύων,
χἄμα τὴν Θρᾷτταν κυνῶν,
τῆς γυναικὸς λουμένης.

οὐ γὰρ ἔσθ᾽ ἥδιον ἢ τυχεῖν μὲν ἤδη ᾽σπαρμένα,
τὸν θεὸν δ᾽ ἐπιψακάζειν, καί τιν᾽ εἰπεῖν γείτονα,
"εἰπέ μοι, τί τηνικαῦτα δρῶμεν, ὦ Κωμαρχίδη;"
"ἐμπιεῖν ἔμοιγ᾽ ἀρέσκει, τοῦ θεοῦ δρῶντος καλῶς.
ἀλλ᾽ ἄφευε τῶν φασήλων, ὦ γύναι, τρεῖς χοίνικας,
τῶν τε πυρῶν μῖξον αὐτοῖς, τῶν τε σύκων ἔξελε,
τόν τε Μανῆν ἡ Σύρα βωστρησάτω ᾽κ τοῦ χωρίου.
οὐ γὰρ οἷόν τ᾽ ἐστὶ πάντως οἰναρίζειν τήμερον
οὐδὲ τυντλάζειν, ἐπειδὴ παρδακὸν τὸ χωρίον·
κἀξ ἐμοῦ δ᾽ ἐνεγκάτω τις τὴν κίχλην καὶ τὼ σπίνω·

---

[a] "Comarchides is a fit name for the Coryphaeus here, whether it means a leader of the revels (from *κῶμος*) or a village magnate (from *κώμη*)": R.

What a great delight to me,
From the cheese and from the onions
And the helmet to be free.
For I can't enjoy a battle,
But I love to pass my days
With my wine and boon companions
Round the merry, merry blaze,
When the logs are dry and seasoned,
And the fire is burning bright,
And I roast the pease and chestnuts
In the embers all alight,
—Flirting too with Thratta
When my wife is out of sight.

Ah, there's nothing half so sweet as
when the seed is in the ground,
God a gracious rain is sending,
and a neighbour saunters round.
" *O Comarchides*[a] *!* " he hails me :
" *how shall we enjoy the hours ?* "
" *Drinking seems to suit my fancy,*
what with these benignant showers.
Therefore let three quarts, my mistress,
of your kidney-beans be fried,
Mix them nicely up with barley,
and your choicest figs provide ;
Syra run and shout to Manes,
call him in without delay,
'Tis no time to stand and dawdle
pruning out the vines to-day,
Nor to break the clods about them,
now the ground is soaking through.
Bring me out from home the fieldfare,
bring me out the siskins two,

ἦν δὲ καὶ πυός τις ἔνδον καὶ λαγῷα τέτταρα,
εἴ τι μὴ 'ξήνεγκεν αὐτῶν ἡ γαλῆ τῆς ἑσπέρας·
ἐψόφει γοῦν ἔνδον οὐκ οἶδ' ἅττα κἀκυδοιδόπα·
ὧν ἔνεγκ', ὦ παῖ, τρί' ἡμῖν, ἓν δὲ δοῦναι τῷ πατρί·
μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων·
χἄμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω,
ὡς ἂν ἐμπίῃ μεθ' ἡμῶν,
εὖ ποιοῦντος κὠφελοῦντος
τοῦ θεοῦ τἀρώματα."

Ἡνίκ' ἂν δ' ἀχέτας
ᾄδῃ τὸν ἡδὺν νόμον,
διασκοπῶν ἥδομαι
τὰς Λημνίας ἀμπέλους,
εἰ πεπαίνουσιν ἤ-
δη· τὸ γὰρ φῖτυ πρῷ-
ον φύσει· τόν τε φή-
ληχ' ὁρῶν οἰδάνοντ'·
εἶθ' ὁπόταν ᾖ πέπων,
ἐσθίω κἀπέχω,
χἄμα φήμ', "Ὧραι φίλαι·" καὶ
τοῦ θύμου τρίβων κυκῶμαι·
κᾆτα γίγνομαι παχὺς
τηνικαῦτα τοῦ θέρους

μᾶλλον ἢ θεοῖσιν ἐχθρὸν ταξίαρχον προσβλέπων,
τρεῖς λόφους ἔχοντα καὶ φοινικίδ' ὀξεῖαν πάνυ,

---

[a] The Doric name for the τέττιξ "the cicala."
[b] Lemnian wine was famous; *cf*. Hom. *Il*. vii. 467.

Then there ought to be some beestings,
four good plates of hare beside
(Hah! unless the cat purloined them
yesterday at eventide;
Something scuffled in the pantry,
something made a noise and fuss);
If you find them, one's for father,
bring the other three to us.
Ask Aeschinades to send us
myrtle branches green and strong;
Bid Charinades attend us,
shouting as you pass along.
Then we'll sit and drink together,
God the while refreshing, blessing
All the labour of our hands."

O to watch the grape of Lemnos
Swelling out its purple skin,
When the merry little warblings
Of the Chirruper [a] begin;
For the Lemnian [b] ripens early.
And I watch the juicy fig
Till at last I pick and eat it
When it hangeth soft and big;
And I bless the friendly seasons
Which have made a fruit so prime,
And I mix a pleasant mixture,
Grating in a lot of thyme,
—Growing fat and hearty
In the genial summer clime.

This is better than a Captain
hated of the Gods to see,
Triple-crested, scarlet-vested,
scarlet bright as bright can be.

ἣν ἐκεῖνός φησιν εἶναι βάμμα Σαρδιανικόν·
ἢν δέ που δέῃ μάχεσθ' ἔχοντα τὴν φοινικίδα,
τηνικαῦτ' αὐτὸς βέβαπται βάμμα Κυζικηνικόν·
κᾆτα φεύγει πρῶτος, ὥσπερ ξουθὸς ἱππαλεκτρυὼν
τοὺς λόφους σείων· ἐγὼ δ' ἕστηκα λινοπτώμενος.
ἡνίκ' ἂν δ' οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετά,
τοὺς μὲν ἐγγράφοντες ἡμῶν, τοὺς δ' ἄνω τε καὶ κάτω
ἐξαλείφοντες δὶς ἢ τρίς. αὔριον δ' ἔσθ' ἡ 'ξοδος·
τῷ δὲ σιτί' οὐκ ἐώνητ'· οὐ γὰρ ᾔδειν ἐξιών·
εἶτα προστὰς πρὸς τὸν ἀνδριάντα τὸν Πανδίονος,
εἶδεν αὑτόν, κἀπορῶν θεῖ τῷ κακῷ βλέπων ὀπόν.
ταῦτα δ' ἡμᾶς τοὺς ἀγροίκους δρῶσι, τοὺς δ' ἐξ ἄστεως
ἧττον, οἱ θεοῖσιν οὗτοι κἀνδράσιν ῥιψάσπιδες.
ὧν ἔτ' εὐθύνας ἐμοὶ δώσουσιν, ἢν θεὸς θέλῃ.
πολλὰ γὰρ δή μ' ἠδίκησαν,
ὄντες οἴκοι μὲν λέοντες,
ἐν μάχῃ δ' ἀλώπεκες.

ΤΡ. ἰοὺ ἰού.
ὅσον τὸ χρῆμ' ἐπὶ δεῖπνον ἦλθ' ἐς τοὺς γάμους.

---

[a] The art of wool-dyeing was invented by the Lydians in Sardis, according to Pliny, *N.H.* vii. 57.

[b] Nothing is known of any Cyzicene dye, but the Scholiast explains of the " cowardice and effeminacy " of the Cyzicenes.

[c] " This unlucky phrase, upon which the comic writers fastened with such zest (ὃν ἀεὶ κωμῳδοῦσιν, Schol.) was introduced by Aeschylus in his play of the *Myrmidons* as a description of a naval ensign " : R.

[d] *i.e.* tampering with the muster-roll from which soldiers were selected for expeditions ; *cf. K.* 1369.

[e] One of the ten heroes, the Ἐπώνυμοι, whose statues stood in the Agora.

'Tis, he says, true Sardian tincture,[a]
which they warrant not to run ;
But if e'er it gets to fighting,
though his scarlet coat be on,
He himself becomes as pallid
as the palest Cyzicene,[b]
Running like a tawny cockhorse,[c]
he's the first to quit the scene ;
Shake and quake his crests above him :
I stood gaping while he flew.
Ah, but when at home they're stationed,
things that can't be borne they do,
Making up the lists unfairly,
striking out and putting down
Names at random.[d] 'Tis to-morrow
that the soldiers leave the town ;
One poor wretch has bought no victuals,
for he knew not he must go
Till he on Pandion's [e] statue
spied the list and found 'twas so,
Reading there his name inserted ;
off he scuds with aspect wry.
This is how they treat the farmers,
but the burghers certainly
Somewhat better : godless wretches,
rogues with neither shame nor—shield,
Who one day, if God be willing,
strict accounts to me shall yield.
For they've wronged me much and sorely :
Very lions in the city,
Very foxes in the fight.
R. Hillo ! Hillo !
What lots are coming to the wedding supper !

ἔχ᾽, ἀποκάθαιρε τὰς τραπέζας ταυτηί·
πάντως γὰρ οὐδὲν ὄφελός ἐστ᾽ αὐτῆς ἔτι.
ἔπειτ᾽ ἐπιφόρει τοὺς ἀμύλους καὶ τὰς κίχλας
καὶ τῶν λαγῴων πολλὰ καὶ τοὺς κολλάβους.

ΔΡΕΠΑΝΟΥΡΓΟΣ. ποῦ ποῦ Τρυγαῖός ἐστιν;

ΤΡ. ἀναβράττω κίχλας.

ΔΡ. ὦ φίλτατ᾽, ὦ Τρυγαῖ᾽, ὅσ᾽ ἡμᾶς τἀγαθὰ
δέδρακας, εἰρήνην ποιήσας· ὡς πρὸ τοῦ
οὐδεὶς ἐπρίατ᾽ ἂν δρέπανον οὐδὲ κολλύβου,
νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ·
ὁδὶ δὲ τριδράχμους τοὺς κάδους εἰς τοὺς ἀγρούς.
ἀλλ᾽, ὦ Τρυγαῖε, τῶν δρεπάνων τε λάμβανε
καὶ τῶνδ᾽ ὅ τι βούλει προῖκα· καὶ ταυτὶ δέχου.
ἀφ᾽ ὧν γὰρ ἀπεδόμεσθα κἀκερδάναμεν
τὰ δῶρα ταυτί σοι φέρομεν ἐς τοὺς γάμους.

ΤΡ. ἴθι νυν, καταθέμενοι παρ᾽ ἐμοὶ ταῦτ᾽ εἴσιτε
ἐπὶ δεῖπνον ὡς τάχιστα· καὶ γὰρ οὑτοσὶ
ὅπλων κάπηλος ἀχθόμενος προσέρχεται.

ΛΟΦΟΠΟΙΟΣ. οἴμ᾽ ὡς προθέλυμνόν μ᾽, ὦ Τρυγαῖ᾽, ἀπ-
ώλεσας.

ΤΡ. τί δ᾽ ἔστιν, ὦ κακόδαιμον; οὔ τί που λοφᾷς;

ΛΟ. ἀπώλεσάς μου τὴν τέχνην καὶ τὸν βίον,
καὶ τουτουὶ καὶ τοῦ δορυξοῦ ᾽κεινουί.

ΤΡ. τί δῆτα τουτοινὶ καταθῶ σοι τοῖν λόφοιν;

ΛΟ. αὐτὸς σὺ τί δίδως;

ΤΡ. ὅ τι δίδωμ᾽; αἰσχύνομαι.
ὅμως δ᾽ ὅτι τὸ σφήκωμ᾽ ἔχει πόνον πολύν,
δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας,
ἵν᾽ ἀποκαθαίρω τὴν τράπεζαν τουτῳί.

ΛΟ. ἔνεγκε τοίνυν εἰσιὼν τὰς ἰσχάδας·

[a] λοφάω is coined on the analogy of ποδαγρᾶν, σπληνιᾶν and other words expressing diseases.

Here, take this crest and wipe the tables down,
I've no more use for that, at all events.
And now serve up the thrushes and the cates,
And the hot rolls, and quantities of hare.

SICKLE-MAKER. Where, where's Trygaeus ?

TR. Stewing thrushes here.

S.-M. O, my best friend, Trygaeus ! O what blessings
Your gift of Peace has brought us. Till to-day
No man would give one farthing for a sickle ;
And now ! I'm selling them two pounds apiece.
And my friend here sells casks for country use
Half a crown each. Trygaeus, freely take
As many casks and sickles as you please.
And take this too (*giving money*) ; out of our sales and gains
We bring you these, we two, as wedding presents.

TR. Well, lay your presents down, and hie you in
To join the marriage feast : here comes a man
Who trades in arms : he seems put out at something.

CREST-MAKER. O you've destroyed me root and branch, Trygaeus.

TR. How now, poor wretch ! what ails you ? got a crestache ? [a]

C.-M. You have destroyed my living and my trade,
And this man's too, and yon spear-burnisher's.

TR. What shall I give you, then, for these two crests ?

C.-M. What *will* you give ?

TR. Faith, I'm ashamed to say :
Come, there's a deal of work about this juncture [b] ;
I'll give three quarts of raisins for the pair.
'Twill do to wipe my table down withal.

C.-M. Go in, then, go, and fetch the raisins out.

[b] " This appears to be the binding whereby the plumes were fastened at the bottom " : R.

κρεῖττον γάρ, ὦ τᾶν, ἐστιν ἢ μηδὲν λαβεῖν.
ΤΡ. ἀπόφερ' ἀπόφερ' ἐς κόρακας ἀπὸ τῆς οἰκίας.
τριχορρυεῖτον, οὐδέν ἐστον τὼ λόφω.
οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχάδος μιᾶς.
ΘΩΡΑΚΟΠΩΛΗΣ. τί δαὶ δεκάμνῳ τῷδε θώρηκος κύτει
ἐνημμένῳ κάλλιστα χρήσομαι τάλας;
ΤΡ. οὗτος μὲν οὐ μή σοι ποιήσει ζημίαν.
ἀλλ' αἶρέ μοι τοῦτόν γε τῆς ἰσωνίας·
ἐναποπατεῖν γάρ ἐστ' ἐπιτήδειος πάνυ,
ΘΩ. παῦσαί μ' ὑβρίζων τοῖς ἐμοῖσι χρήμασιν.
ΤΡ. ὡδί, παραθέντι τρεῖς λίθους. οὐ δεξιῶς;
ΘΩ. ποίᾳ δ' ἀποψήσει ποτ', ὦμαθέστατε.
ΤΡ. τηδί, διεὶς τὴν χεῖρα διὰ τῆς θαλαμιᾶς
καὶ τῇδ'.
ΘΩ. ἅμ' ἀμφοῖν δῆτ';
ΤΡ. ἔγωγε νὴ Δία,
ἵνα μή γ' ἁλῶ τρύπημα κλέπτων τῆς νεώς.
ΘΩ. ἔπειτ' ἐπὶ δεκάμνῳ χεσεῖ καθήμενος;
ΤΡ. ἔγωγε νὴ Δί', ὦπίτριπτ'. οἴει γὰρ ἂν
τὸν πρωκτὸν ἀποδόσθαι με χιλιῶν δραχμῶν;
ΘΩ. ἴθι δή, 'ξένεγκε τἀργύριον.
ΤΡ. ἀλλ', ὦγαθέ,
θλίβει τὸν ὄρρον. ἀπόφερ', οὐκ ὠνήσομαι.
ΣΑΛΠΙΓΚΤΗΣ. τί δ' ἆρα τῇ σάλπιγγι τῇδε χρήσομαι,
ἣν ἐπριάμην δραχμῶν ποθ' ἑξήκοντ' ἐγώ;
ΤΡ. μόλυβδον εἰς τουτὶ τὸ κοῖλον ἐγχέας,
ἔπειτ' ἄνωθεν ῥάβδον ἐνθεὶς ὑπόμακρον,
γενήσεταί σοι τῶν κατακτῶν κοττάβων.

---

[a] καὶ γὰρ παροιμία "τρεῖς εἰσὶν ἱκανοὶ πρωκτὸν ἀπομάξαι λίθοι": Schol.

[b] Lit. "oar-hole," but here = "arm-hole."

[c] The κατακτὸς κότταβος was a game in which a few drops

Better have that than nothing, O my friend.
TR. Consume the things! here, take them, take them off.
The hairs are dropping out; they're not worth having.
Zounds! I'll not give one raisin for the pair.
BREASTPLATE-SELLER. O what's the use of this habergeon now?
So splendidly got up: cost forty pounds.
TR. Well, well, you shan't lose anything by that:
I'll buy it of you at its full cost price.
'Twill do superbly for my chamber-pan,
B.-S. Come, don't be mocking at my wares and me.
TR. Placing three stones anent it:[a] ain't that clever?
B.-S. And how, you blockhead, can you cleanse yourself?
TR. How? slip my hands in through the portholes,[b] here,
And here.
B.-S. What, both at once!
TR. Yes; I'll not cheat.
I'll have fair play: an arm for every hole.
B.-S. Sure, you won't use a forty-pounder so.
TR. Why not, you rascal? Marry, I suppose
My seat of honour's worth eight hundred shillings.
B.-S. Well, fetch the silver out.
TR. Plague take the thing;
It galls my stern: off with you: I won't buy it.
TRUMPETER. See, here's a trumpet, cost me two pounds ten:
How in the world am I to use it now?
TR. I'll tell you how. Fill up this mouth with lead,
Then fix a longish rod, here at the top,
And there you'll have a dropping cottabus.[c]

of wine were jerked into a little scale (πλάστιγξ) so that it should strike the head of a little statuette placed beneath it. The σάλπιγξ, a tall straight instrument, is here to have its bell-shaped end weighted with lead so that it will stand firmly, and at the other end the light rod (ῥάβδος κοτταβική) which carries the scale is laid transversely.

ΣΑ. οἴμοι καταγελᾷς.
ΤΡ. ἀλλ' ἕτερον παραινέσω.
τὸν μὲν μόλυβδον, ὥσπερ εἶπον, ἔγχεον,
ἐντευθενὶ δὲ σπαρτίοις ἠρτημένην
πλάστιγγα πρόσθες, καὐτό σοι γενήσεται
τὰ σῦκ' ἐν ἀγρῷ τοῖς οἰκέταισιν ἱστάναι.
ΚΡΑΝΟΠΩΛΗΣ. ὦ δυσκάθαρτε δαῖμον, ὥς μ' ἀπώλεσας,
ὅτ' ἀντέδωκά γ' ἀντὶ τῶνδε μνᾶν ποτέ·
καὶ νῦν τί δράσω; τίς γὰρ αὔτ' ὠνήσεται;
ΤΡ. πώλει βαδίζων αὐτὰ τοῖς Αἰγυπτίοις·
ἔστιν γὰρ ἐπιτήδεια συρμαίαν μετρεῖν.
ΣΑ. οἴμ', ὦ κρανοποι', ὡς ἀθλίως πεπράγαμεν.
ΤΡ. οὗτος μὲν οὐ πέπονθεν οὐδέν.
ΚΡ. ἀλλὰ τί
ἔτ' ἐστὶ τοῖσι κράνεσιν ὅ τι τις χρήσεται;
ΤΡ. ἐὰν τοιαυτασὶ μάθῃς λαβὰς ποιεῖν,
ἄμεινον ἢ νῦν αὐτά γ' ἀποδώσει πολύ.
ΚΡ. ἀπίωμεν, ὦ δορυξέ.
ΤΡ. μηδαμῶς γ', ἐπεὶ
τούτῳ γ' ἐγὼ τὰ δόρατα ταῦτ' ὠνήσομαι.
ΔΟΡΥΞΟΣ. πόσον δίδως δῆτ';
ΤΡ. εἰ διαπρισθεῖεν δίχα,
λάβοιμ' ἂν αὔτ' ἐς χάρακας, ἑκατὸν τῆς δραχμῆς.
ΔΟ. ὑβριζόμεθα. χωρῶμεν, ὦ τᾶν, ἐκποδών.
ΤΡ. νὴ τὸν Δί', ὡς τὰ παιδί' ἤδη 'ξέρχεται
οὐρησόμενα τὰ τῶν ἐπικλήτων δεῦρ', ἵνα
ἅττ' ᾄσεται προαναβάληταί, μοι δοκεῖ.
ἀλλ' ὅ τι περ ᾄδειν ἐπινοεῖς, ὦ παιδίον,
αὐτοῦ παρ' ἐμὲ στὰν πρότερον ἀναβαλοῦ 'νθαδί.

TRU. O me! he mocks me.

TR. Here's another plan:
Pour in the lead as I advised before,
Then at the top suspend a pair of scales
With little cords, and there's a famous balance
To weigh out figs for labourers on the farm.

HELMET-SELLER. Thou hast destroyed me, dread unpitying Fate!
These helmets stood me in a good four pounds.
What am I now to do? who'll buy them now?

TR. Take them to Egypt: you can sell them there.
They're just the things they measure physic in.[a]

TRU. O, helmet-seller, we are both undone.

TR. Why, *he's* received no hurt.

H.-S. Received no hurt!
Pray what's the use of all these helmets now?

TR. Just clap on each a pair of ears, like these,[b]
They'll sell much better then than now they will.

H.-S. O come away, spear-burnisher.

TR. No, no.
I'm going to buy his spears: I really am.

SPEAR-BURNISHER. What are you going to give?

TR. Saw them in two,
I'll buy them all for vine-poles, ten a penny.

S.-B. The man insults us: come away, my friend.

TR. Aye, go your way, for here come out the boys,
Those whom the guests have brought us; I suppose
They're going to practise what they're going to sing.
Come and stand here by me, my boy, and then
Let's hear you practise what you mean to sing.

[a] *συρμαία* was a strong purge or emetic, which in certain parts of Egypt the whole population, according to Herodotus ii. 77, took for three consecutive days every month.

[b] The helmets fitted with handles can be used as cups. With the words *τοιαυτασὶ λαβάς* he points to his own ears.

ΠΑΙΣ Α. Νῦν αὖθ' ὁπλοτέρων ἀνδρῶν ἀρχώμεθα

ΤΡ. παῦσαι
ὁπλοτέρους ᾄδον, καὶ ταῦτ', ὦ τρισκακόδαιμον,
εἰρήνης οὔσης· ἀμαθές γ' εἶ καὶ κατάρατον.

Π. Α. Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
σύν ῥ' ἔβαλον ῥινούς τε καὶ ἀσπίδας ὀμφαλοέσσας.

ΤΡ. ἀσπίδας; οὐ παύσει μεμνημένος ἀσπίδος ἡμῖν;

Π. Α. Ἔνθάδ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν·

ΤΡ. ἀνδρῶν οἰμωγή; κλαυσεῖ νὴ τὸν Διόνυσον
οἰμωγὰς ᾄδων, καὶ ταύτας ὀμφαλοέσσας.

Π. Α. ἀλλὰ τί δῆτ' ᾄδω; σὺ γὰρ εἰπέ μοι οἷστισι χαίρεις.

ΤΡ. Ὣς οἱ μὲν δαίνυντο βοῶν κρέα, καὶ τὰ τοιαυτί.
ἄριστον προτίθεντο καὶ ἅττ' ἥδιστα πάσασθαι.

Π. Α. Ὣς οἱ μὲν δαίνυντο βοῶν κρέα, καὐχένας ἵππων
ἔκλυον ἱδρώοντας, ἐπεὶ πολέμου ἐκόρεσθεν.

ΤΡ. εἶεν· ἐκόρεσθεν τοῦ πολέμου κᾆτ' ἤσθιον.
ταῦτ' ᾆδε, ταῦθ', ὡς ἤσθιον κεκορημένοι.

Π. Α. Θωρήσσοντ' ἄρ' ἔπειτα πεπαυμένοι.

ΤΡ. ἄσμενοι, οἶμαι.

Π. Α. Πύργων δ' ἐξεχέοντο, βοὴ δ' ἄσβεστος ὀρώρει.

---

[a] The commencement of the *Epigoni*, a Cyclic poem, describing the attack made upon Thebes by the sons of the original Seven Argive champions. ὁπλοτέρων is merely = "younger," but Trygaeus objects to everything connected with ὅπλα.

[b] This line occurs eleven times in the *Iliad*. The other lines are made up from Homer or in Homeric language.

[c] "The boy uses θωρήσσοντο in the sense of 'they donned their breastplates,' but Trygaeus understands it in the signification which it not unfrequently bears of 'they fortified themselves with draughts of wine'; *cf. A.* 1132-5": R.

FIRST BOY. " Sing of the younger blood, whose deeds " [a]—
TR. Plague take you, be quiet
Singing of deeds of blood :
and that, you unfortunate ill-starred
Wretch, in the time of Peace ;
you're a shameful and ignorant blockhead.
BOY. " Slowly the hosts approached,
till at length with a shock of encounter [b]
Shield was dashed upon shield,
and round-bossed buckler on buckler."
TR. Buckler ? you'd better be still :
how dare you be talking of bucklers ?
BOY. " Rose the rattle of war
commingled with groans of the dying."
TR. Groans of the dying ?
by great Dionysus, I'll make you repent it,
Singing of groans of the dying,
especially such as are round-bossed.
BOY. What, then, what shall I sing ?
you, tell me the songs you delight in.
TR. " Then on the flesh of beeves
they feasted ; " something of *that* sort.
" Then a repast they served,
and whatever is best for a banquet."
BOY. " Then on the flesh of beeves
they feasted, aweary of fighting ;
Then from the yoke they loosed
the reeking necks of the horses."
TR. Good : they were tired of war, and so they feasted :
Sing on, O sing, how they were tired and feasted.
BOY. " Quickly, refreshed, they called for the casques." [c]
TR. Casks ? gladly, I warrant.
BOY. " Out from the towers they poured,
and the roar of battle ascended."

ΤΡ. κάκιστ᾽ ἀπόλοιο, παιδάριον, αὐταῖς μάχαις·
οὐδὲν γὰρ ᾄδεις πλὴν πολέμους. τοῦ καί ποτ᾽ εἶ;
Π.Α. ἐγώ;
ΤΡ. σὺ μέντοι νὴ Δί᾽.
Π.Α. υἱὸς Λαμάχου.
ΤΡ. αἰβοῖ.
ἦ γὰρ ἐγὼ θαύμαζον ἀκούων, εἰ σὺ μὴ εἴης
ἀνδρὸς βουλομάχου καὶ κλαυσιμάχου τινὸς υἱός.
ἄπερρε καὶ τοῖς λογχοφόροισιν ᾆδ᾽ ἰών.
ποῦ μοι τὸ τοῦ Κλεωνύμου ᾽στὶ παιδίον;
ᾆσον πρὶν εἰσιέναι τι· σὺ γὰρ εὖ οἶδ᾽ ὅτι
οὐ πράγματ᾽ ᾄσεις· σώφρονος γὰρ εἶ πατρός.
Π.Β. Ἀσπίδι μὲν Σαΐων τις ἀγάλλεται, ἣν παρὰ θάμνῳ
ἔντος ἀμώμητον κάλλιπον οὐκ ἐθέλων.
ΤΡ. εἰπέ μοι, ὦ πόσθων, εἰς τὸν σαυτοῦ πατέρ᾽ ᾄδεις;
Π.Β. Ψυχὴν δ᾽ ἐξεσάωσα,
ΤΡ. κατῄσχυνας δὲ τοκῆας.
ἀλλ᾽ εἰσίωμεν. εὖ γὰρ οἶδ᾽ ἐγὼ σαφῶς
ὅτι ταῦθ᾽ ὅσ᾽ ᾖσας ἄρτι περὶ τῆς ἀσπίδος
οὐ μὴ ᾽πιλάθῃ ποτ᾽, ὢν ἐκείνου τοῦ πατρός.
ὑμῶν τὸ λοιπὸν ἔργον ἤδη ᾽νταῦθα τῶν μενόντων
φλᾶν ταῦτα πάντα καὶ σποδεῖν, καὶ μὴ κενὰς παρέλκειν.
ἀλλ᾽ ἀνδρικῶς ἐμβάλλετ᾽ οὖν
καὶ σμώχετ᾽ ἀμφοῖν ταῖν γνάθοιν· οὐδὲν γάρ, ὦ πόνηροι,
λευκῶν ὀδόντων ἔργον ἔστ᾽, ἢν μή τι καὶ μασῶνται.

[a] From Archilochus who (like Alcaeus and Horace) confessed to having thrown away his shield. The second couplet of the epigram is usually given as *αὐτὸς δ᾽ ἐξέφυγον θανάτου τέλος· ἀσπὶς ἐκείνη | ἐρρέτω· ἐξαῦτις κτήσομαι οὐ κακίω*, but some would read *ψυχὴν δ᾽ ἐξεσάωσα φυγών, ἀλλ᾽ ἀσπὶς ἐκείνη.*

TR. Perdition seize you, boy, your wars and all!
You sing of nought but battles: who's your father?
BOY. Whose? mine?
TR. Yes, yours, by Zeus!
BOY. Why, Lamachus.
TR. Ugh, out upon it!
Truly I marvelled, and thought
to myself as I heard your performance,
This is the son of some hacker,
and thwacker, and sacker of cities.
Get to the spearmen, sing to *them*: begone.
Here, here, I want Cleonymus's son.
You, sing before we enter: sure I am
You won't sing wars: you've too discreet a father.
SECOND BOY. "Ah! some Saean is vaunting
the targe, which I in the bushes
Sadly, a blameless shield,
left as I fled from the field." [a]
TR. Tell me, you pretty baboon,
are you making a mock of your father?
BOY. "Nay, but my LIFE I preserved,"
TR. But you shamed the parents who gave it.
Well go we in, for sure I am that you,
Being your father's son, will nevermore
Forget the song you sang about the shield.
Now then 'tis right, my jolly rogues,
that you should, here remaining,
Munch, crunch, and bite with all your might,
no empty vessels draining;
With manly zeal attack the meal,
And saw and gnaw with either jaw,
there's no advantage really
In having white and polished teeth
unless you use them freely.

ΧΟ. ἡμῖν μελήσει ταῦτά γ᾽· εὖ ποιεῖς δὲ καὶ σὺ φράζων.

ΤΡ. ἀλλ᾽, ὦ πρὸ τοῦ πεινῶντες, ἐμβάλλεσθε τῶν λαγῴων·
ὡς οὐχὶ πᾶσαν ἡμέραν
πλακοῦσιν ἔστιν ἐντυχεῖν πλανωμένοις ἐρήμοις.
πρὸς ταῦτα βρύκετ᾽, ἢ τάχ᾽ ὑμῖν φημι μεταμελήσειν.

ΧΟ. εὐφημεῖν χρὴ καὶ τὴν νύμφην ἔξω τινὰ δεῦρο κομίζειν,
δᾷδάς τε φέρειν, καὶ πάντα λεὼν συγχαίρειν κἀπιχορεύειν.
καὶ τὰ σκεύη πάλιν εἰς τὸν ἀγρὸν νυνὶ χρὴ πάντα κομίζειν,
ὀρχησαμένους καὶ σπείσαντας καὶ Ὑπέρβολον ἐξελάσαντας,
κἀπευξαμένους τοῖσι θεοῖσιν
διδόναι πλοῦτον τοῖς Ἕλλησιν,
κριθάς τε ποιεῖν ἡμᾶς πολλὰς
πάντας ὁμοίως οἶνόν τε πολύν,
σῦκά τε τρώγειν,
τάς τε γυναῖκας τίκτειν ἡμῖν,
καὶ τἀγαθὰ πάνθ᾽ ὅσ᾽ ἀπωλέσαμεν
συλλέξασθαι πάλιν ἐξ ἀρχῆς,
λῆξαί τ᾽ αἴθωνα σίδηρον.

ΤΡ. δεῦρ᾽, ὦ γύναι, εἰς ἀγρόν, [στρ.
χὤπως μετ᾽ ἐμοῦ καλὴ
καλῶς κατακείσει.
Ὑμήν, Ὑμέναι᾽ ὦ.
Ὑμήν, Ὑμέναι᾽ ὦ.

[a] "While these lines are being sung one division of the Chorus

CH. O aye, we know : we won't be slow ;
but thanks for thus reminding.
TR. Set to, set to : you starving crew :
you won't be always finding
Such dishes rare of cake and hare
An easy prey in open day
thus wandering unprotected.
Set to, set to : or soon you'll rue
a splendid chance neglected.

CH. O let not a word of ill-omen be heard,
but some of you run for the bride ;
Some, torches to bring while the multitudes sing
and dance and rejoice by her side.
We'll carry the husbandry implements back
our own little homesteads about,
When we've had our ovation, and poured our libation,
and hunted Hyperbolus out.
But first we'll pray to the Gods that they [a]
May with rich success the Hellenes bless,
And that every field may its harvest yield,
And our garners shine with the corn and wine,
While our figs in plenty and peace we eat,
And our wives are blest with an increase sweet ;
And we gather back in abundant store
The many blessings we lost before ;
And the fiery steel—be it known no more.

TR. Come then, come, my bride,
Midst the free green fields with me
Sweetly, sweet, abide.
Hymen, Hymenaeus O !
Hymen, Hymenaeus O !

carry in Harvesthome, whom we last saw going to her bridal bath," 842 : R.

ΧΟ. ὦ τρίσμακαρ, ὡς δικαί- [ἀντ.
ὡς τἀγαθὰ νῦν ἔχεις.

. . . .

Ὑμήν, Ὑμέναι' ὦ,
Ὑμήν, Ὑμέναι' ὦ.

ΗΜΙΧΟΡ. τί δράσομεν αὐτήν; [στρ.
τί δράσομεν αὐτήν;
ΗΜΙΧΟΡ. τρυγήσομεν αὐτήν, [ἀντ.
τρυγήσομεν αὐτήν.

ΗΜΙΧΟΡ. ἀλλ' ἀράμενοι φέρω- [στρ.
μεν οἱ προτεταγμένοι
τὸν νυμφίον, ὦνδρες.
Ὑμήν, Ὑμέναι' ὦ.
Ὑμήν, Ὑμέναι' ὦ.
ΗΜΙΧΟΡ. οἰκήσετε γοῦν καλῶς [ἀντ.
οὐ πράγματ' ἔχοντες, ἀλ-
λὰ συκολογοῦντες.
Ὑμήν, Ὑμέναι' ὦ,
Ὑμήν, Ὑμέναι' ὦ.

ΗΜΙΧΟΡ. τοῦ μὲν μέγα καὶ παχύ, [στρ.
ΗΜΙΧΟΡ. τῆς δ' ἡδὺ τὸ σῦκον. [ἀντ.

ΤΡ. φήσεις γ', ὅταν ἐσθίῃς [στρ.
οἶνόν τε πίῃς πολύν.
ΧΟ. Ὑμήν, Ὑμέναι' ἰώ, [ἀντ.
Ὑμήν, Ὑμέναι' ἰώ.
ΤΡ. ὦ χαίρετε χαίρετ', ἄν-
δρες, κἂν ξυνέπησθέ μοι,
πλακοῦντας ἔδεσθε.

CH. Happy, happy, happy you,
And you well deserve it too.
Hymen, Hymenaeus O!
Hymen, Hymenaeus O!

SEMICHOR. What shall with the bride be done,
What be done with Harvesthome?
SEMICHOR. She shall yield him, one by one,
All the joys of Harvest-home.

SEMICHOR. Ye to whom the task belongs
Raise the happy bridegroom, raise,
Bear him on with goodly songs,
Bear him on with nuptial lays.
Hymen, Hymenaeus O!
Hymen, Hymenaeus O!
SEMICHOR. Go and dwell in peace:
Not a care your lives impair,
Watch your figs increase.
Hymen, Hymenaeus O!
Hymen, Hymenaeus O!

SEMICHOR. He is stout and big.
SEMICHOR. She a sweeter fig.

TR. So you all will think
When you feast and drink.
CH. Hymen, Hymenaeus O!
Hymen, Hymenaeus O!
TR. Away, away, good day, good day;
Follow me, sirs, if ye will,
And of bridecakes eat your fill.

THE BIRDS

INTRODUCTION

The *Birds* was exhibited at the Great Dionysia in the archonship of Chabrias, 414 B.C. It was placed second, the prize being awarded to the *Revellers* (Κωμασταί) of Ameipsias, and Phrynichus coming third with the *Solitary* (Μονότροπος).

At this date, "Athens was at the height of her power and prosperity. Six or seven years of comparative peace had recruited her numbers, and replenished her treasury. She had just launched against Sicily the most formidable armament that ever issued from an Hellenic harbour. No shadow of the coming catastrophe dimmed the brightness of the outlook."[a] The Peace of Nicias, in 421 B.C., had given her all she had fought for, and before her eyes loomed visions of conquest and empire in Sicily, Carthage, and Libya, when the fleet set sail in B.C. 415. Aristophanes "gives a comic representation of the high schemes and ambitions which were in the air; not as *encouraging* them, for his caricature is fantastic and ludicrous in the extreme; yet not as *discouraging* them, since even his fantastic adventure is crowned with a brilliant success. In this sense, and no further, may the *Birds* be considered as allegorical."[b] Yet attempts have been

[a] Rogers, Introduction, p. xii.
[b] *Ibid.* p. xv.

made to fasten the satire to some definite event; the best known being that of Professor Süvern. Others have tried to identify Peisthetaerus with Alcibiades. All these attempts fail when details are examined, and they spoil the spirit of the comedy.

For the names of birds mentioned, the reader may be referred to Professor D'Arcy Thompson's *Glossary of Greek Birds* (1895); but Mr. Rogers's Introduction describes their looks and habits fully with reference to the allusions in the play.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΕΥΕΛΠΙΔΗΣ
ΠΕΙΣΘΕΤΑΙΡΟΣ
ΤΡΟΧΙΛΟΣ, *θεράπων Ἔποπος*
ΕΠΟΨ
ΧΟΡΟΣ ΟΡΝΙΘΩΝ
ΙΕΡΕΥΣ
ΠΟΙΗΤΗΣ
ΧΡΗΣΜΟΛΟΓΟΣ
ΜΕΤΩΝ, *γεωμέτρης*
ΕΠΙΣΚΟΠΟΣ
ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ
ΑΓΓΕΛΟΙ
ΙΡΙΣ
ΠΑΤΡΑΛΟΙΑΣ
ΚΙΝΗΣΙΑΣ, *διθυραμβοποιός*
ΣΥΚΟΦΑΝΤΗΣ
ΠΡΟΜΗΘΕΥΣ
ΠΟΣΕΙΔΩΝ
ΤΡΙΒΑΛΛΟΣ
ΗΡΑΚΛΗΣ
ΟΙΚΕΤΗΣ *Πεισθεταίρου*

ΟΡΝΙΘΕΣ

ΕΥΕΛΠΙΔΗΣ. Ὀρθὴν κελεύεις, ᾗ τὸ δένδρον φαίνεται;
ΠΕΙΣΘΕΤΑΙΡΟΣ. διαρραγείης· ἥδε δ' αὖ κρώζει πάλιν.
ΕΥ. τί ὦ πόνηρ' ἄνω κάτω πλανύττομεν;
ἀπολούμεθ', ἄλλως τὴν ὁδὸν προφορουμένω.
ΠΕΙ. τὸ δ' ἐμὲ κορώνῃ πειθόμενον τὸν ἄθλιον
ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.
ΕΥ. τὸ δ' ἐμὲ κολοιῷ πειθόμενον τὸν δύσμορον
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.
ΠΕΙ. ἀλλ' οὐδ' ὅπου γῆς ἐσμὲν οἶδ' ἔγωγ' ἔτι.
ΕΥ. ἐντευθενὶ τὴν πατρίδ' ἂν ἐξεύροις σύ που;
ΠΕΙ. οὐδ' ἂν μὰ Δία γ' ἐντεῦθεν Ἐξηκεστίδης.
ΕΥ. οἴμοι.
ΠΕΙ. σὺ μὲν ὦ τᾶν τὴν ὁδὸν ταύτην ἴθι.
ΕΥ. ἦ δεινὰ νὼ δέδρακεν οὑκ τῶν ὀρνέων,
ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,
ὃς τώδ' ἔφασκε νῷν φράσειν τὸν Τηρέα
τὸν ἔποφ', ὃς ὄρνις ἐγένετ' ἐκ τῶν ὀρνέων·

---

[a] *A desolate scene, with a tree and a rock. Enter Peisthetaerus, carrying a crow, and Euelpides, carrying a jackdaw.*

[b] Lit. "threading our way to and fro." The metaphor is from passing the weft to and fro across the warp: Schol.

[c] A Carian slave, who managed to get Athenian citizenship.

[d] Philocrates "of the bird-market" (οὑκ τῶν ὀρνέων) sold wild birds exposed on earthenware trays.

THE BIRDS

EUELPIDES.[a] Straight on do you bid me go, where the tree stands?

PEISTHETAERUS. O hang it all! mine's croaking back again.

EU. Why are we wandering up and down, you rogue?
This endless spin [b] will make an end of *us*.

PEI. To think that I, poor fool, at a crow's bidding,
Should trudge about, an hundred miles and more!

EU. To think that I, poor wretch, at a daw's bidding,
Should wear the very nails from off my feet!

PEI. Why, where we are, I've not the least idea.

EU. Could you from hence find out your fatherland?

PEI. No, that would pose even—Execestides [c]!

EU. O, here's a nuisance!

PEI. Go *you* there, then, friend.

EU. I call Philocrates [d] a regular cheat,
The fool that sells the bird-trays in the market.
He swore these two would lead us straight to Tereus,
The hoopoe, made a bird in that same market.[e]

[e] The hoopoe is really an actor, who has obtained his plumage in the bird-market, where these birds were also bought; they might therefore be expected to find him. Pandion of Athens had two daughters, Procne and Philomela; Tereus of Thrace married the one and outraged the other; the sisters killed his son Itys, and served him up for his father's dinner; he pursued them, and they were changed, Tereus into a hoopoe, Procne into a nightingale, and Philomela into a swallow (Apollodorus, iii. 14).

κἀπέδοτο τὸν μὲν Θαρρελείδου τουτονὶ
κολοιὸν ὀβολοῦ, τηνδεδὶ τριωβόλου.
τὼ δ' οὐκ ἄρ' ᾔστην οὐδὲν ἄλλο πλὴν δάκνειν.
καὶ νῦν τί κέχηνας; ἔσθ' ὅποι κατὰ τῶν πετρῶν
ἡμᾶς ἔτ' ἄξεις; οὐ γάρ ἐστ' ἐνταῦθά τις
ὁδός.
ΠΕΙ. οὐδὲ μὰ Δί' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.
ΕΥ. ἡ δ' αὖ κορώνη τῆς ὁδοῦ τί λέγει πέρι;
ΠΕΙ. οὐ ταὐτὰ κρώζει μὰ Δία νῦν τε καὶ τότε.
ΕΥ. τί δὴ λέγει περὶ τῆς ὁδοῦ;
ΠΕΙ. τί δ' ἄλλο γ' ἢ
βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους;
ΕΥ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς, δεομένους
ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,
ἔπειτα μὴ 'ξευρεῖν δύνασθαι τὴν ὁδόν;
ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ,
νόσον νοσοῦμεν τὴν ἐναντίαν Σάκᾳ·
ὁ μὲν γάρ, ὢν οὐκ ἀστός, εἰσβιάζεται,
ἡμεῖς δέ, φυλῇ καὶ γένει τιμώμενοι,
ἀστοὶ μετ' ἀστῶν, οὐ σοβοῦντος οὐδενός,
ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν,
αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν
τὸ μὴ οὐ μεγάλην εἶναι φύσει κεὐδαίμονα
καὶ πᾶσι κοινὴν ἐναποτῖσαι χρήματα.
οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο
ἐπὶ τῶν κραδῶν ᾄδουσ', Ἀθηναῖοι δ' ἀεὶ
ἐπὶ τῶν δικῶν ᾄδουσι πάντα τὸν βίον.
διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν,
κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας
πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,

---

[a] Some person of diminutive stature is meant.

So then this daw, this son of Tharreleides,[a]
We bought for an obol, and that crow for three.
But what knew they? Nothing, but how to—bite!
Where are you gaping now? Do you want to lead us
Against the rocks? There's no road here, I tell you.

PEI. No, nor yet here; not even the tiniest path.

EU. Well, but what says your crow about the road?

PEI. By Zeus, she croaks quite differently now.

EU. (*shouting*) WHAT DOES SHE SAY ABOUT THE ROAD?

PEI. She says
She'll gnaw my fingers off: that's all she says.

EU. Now isn't it a shame that when we are here
Ready and willing as two men can be
To go to the ravens,[b] we can't find the way.
For we are sick, spectators, with a sickness
Just the reverse of that which Sacas[c] has.
He, no true townsman, would perforce press in;
Whilst we, with rights of tribe and race unchallenged,
Townsmen mid townsmen, no man scaring us,
Spread both our—feet, and flew away from home.
Not that we hate our city, as not being
A prosperous mighty city, free for all
To spend their wealth in, paying fines and fees.
Aye, the cicalas chirp upon the boughs
One month, or two; but our Athenians chirp
Over their lawsuits all their whole life long.
That's why we are journeying on this journey now,
Trudging along with basket, pot, and myrtles,[d]
To find some quiet easy-going spot,

[b] A proverb, for "going to the dogs."

[c] Acestor, a tragic poet, mentioned also *W.* 1221, was a naturalized foreigner: Sacas means Scythian.

[d] Requisites for sacrifice at founding of the new city (Schol.), *P.* 948. The basket may contain the sacrificial knife, the barley grains and the myrtle wreath; the pot may contain the fire.

ὅποι καθιδρυθέντε διαγενοίμεθ' ἄν.
ὁ δὲ στόλος νῷν ἐστι παρὰ τὸν Τηρέα
τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένω,
εἴ που τοιαύτην εἶδε πόλιν ᾗ 'πέπτατο.
ΠΕΙ. οὗτος.
ΕΥ. τί ἔστιν;
ΠΕΙ. ἡ κορώνη μοι πάλαι
ἄνω τι φράζει.
ΕΥ. χὠ κολοιὸς οὑτοσὶ
ἄνω κέχηνεν ὡσπερεὶ δεικνύς τί μοι.
κοὐκ ἔσθ' ὅπως οὐκ ἔστιν ἐνταῦθ' ὄρνεα.
εἰσόμεθα δ' αὐτίκ', ἢν ποιήσωμεν ψόφον.
ΠΕΙ. ἀλλ' οἶσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.
ΕΥ. σὺ δὲ τῇ κεφαλῇ γ', ἵν' ᾖ διπλάσιος ὁ ψόφος.
ΠΕΙ. σὺ δ' οὖν λίθῳ κόψον λαβών.
ΕΥ. πάνυ γ', εἰ δοκεῖ.
παῖ παῖ.
ΠΕΙ. τί λέγεις οὗτος; τὸν ἔποπα παῖ καλεῖς;
οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἐποποῖ καλεῖν;
ΕΥ. ἐποποῖ. ποιήσεις τοί με κόπτειν αὖθις αὖ.
ἐποποῖ.
ΤΡΟΧΙΛΟΣ. τίνες οὗτοι; τίς ὁ βοῶν τὸν δεσπότην;
ΕΥ. Ἄπολλον ἀποτρόπαιε, τοῦ χασμήματος.
ΤΡΟ. οἴμοι τάλας, ὀρνιθοθήρα τουτωί.
ΕΥ. οὕτω 'στι δεινόν, οὐδὲ κάλλιον λέγειν;
ΤΡΟ. ἀπολεῖσθον.
ΕΥ. ἀλλ' οὐκ ἐσμὲν ἀνθρώπω.
ΤΡΟ. τί δαί;
ΕΥ. Ὑποδεδιὼς ἔγωγε, Λιβυκὸν ὄρνεον.

[a] τῷ σκέλει κτλ. According to the Scholiast there was a boyish joke, *strike the rock with your leg, and the birds will fall down*, δὸς τὸ σκέλος τῇ πέτρᾳ, καὶ πεσοῦνται τὰ ὄρνεα.

Where we may settle down, and dwell in peace.
Tereus, the hoopoe, is our journey's aim,
To learn if he, in any place he has flown to,
Has seen the sort of city that we want.

PEI. You there!

EU. What now?

PEI. My crow keeps croaking upwards
Ever so long.

EU. And here's my jackdaw gaping
Up in the air, as if to show me something.
There must be birds about, I am sure of that.
Let's make a noise and we shall soon find out.

PEI. Then harkye; bang your leg against the rock.[a]

EU. And you, your head; and there'll be twice the noise.

PEI. Well, take a stone and knock.

EU. Yes, I'll do that.
Boy! Boy!

PEI. Eh! What! do you call the hoopoe "Boy"?
You should call "Whoop-ho there," not "Boy" of course.

EU. O, Whoop-ho there! What, must I knock again?
Whoop-ho!

PLOVER-PAGE.[b] Whoever are these? Who calls my master?

EU. Apollo shield us, what a terrible gape!

P.-P. These be two bird-catchers. O dear, O dear!

EU. (*aside*) As nasty-speaking, as unpleasant-looking!

P.-P. Ye shall both die!

EU. O, we're not men.

P.-P. What then?

EU. Well, I'm the Panic-struck, a Libyan bird.

---

[b] *A door opens in the rock, and an actor emerges, with a head-dress representing the head of a Dunlin or Plover-page with a long and wide gaping beak. P. and E. stumble back, and P. falls; their birds escape.*

ΤΡΟ. οὐδὲν λέγεις.
ΕΥ. καὶ μὴν ἐροῦ τὰ πρὸς ποδῶν.
ΤΡΟ. ὁδὶ δὲ δὴ τίς ἐστιν ὄρνις; οὐκ ἐρεῖς;
ΠΕΙ. Ἐπικεχοδὼς ἔγωγε, Φασιανικός.
ΕΥ. ἀτὰρ σὺ τί θηρίον ποτ' εἶ πρὸς τῶν θεῶν;
ΤΡΟ. ὄρνις ἔγωγε δοῦλος.
ΕΥ. ἡττήθης τινὸς
ἀλεκτρυόνος;
ΤΡΟ. οὔκ, ἀλλ' ὅτε περ ὁ δεσπότης
ἔποψ ἐγένετο, τότε γενέσθαι μ' εὔξατο
ὄρνιν, ἵν' ἀκόλουθον διάκονόν τ' ἔχῃ.
ΕΥ. δεῖται γὰρ ὄρνις καὶ διακόνου τινός;
ΤΡΟ. οὗτός γ', ἅτ' οἶμαι πρότερον ἄνθρωπός ποτ' ὤν.
τότε μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικάς·
τρέχω 'π' ἀφύας λαβὼν ἐγὼ τὸ τρύβλιον.
ἔτνους δ' ἐπιθυμεῖ, δεῖ τορύνης καὶ χύτρας·
τρέχω 'πὶ τορύνην.
ΕΥ. τροχίλος ὄρνις οὑτοσί.
οἶσθ' οὖν ὃ δρᾶσον, ὦ τροχίλε; τὸν δεσπότην
ἡμῖν κάλεσον.
ΤΡΟ. ἀλλ' ἀρτίως νὴ τὸν Δία
εὕδει, καταφαγὼν μύρτα καὶ σέρφους τινάς.
ΕΥ. ὅμως ἐπέγειρον αὐτόν.
ΤΡΟ. οἶδα μὲν σαφῶς
ὅτι ἀχθέσεται, σφῷν δ' αὐτὸν εἵνεκ' ἐπεγερῶ.
ΠΕΙ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει.
ΕΥ. οἴμοι κακοδαίμων, χὠ κολοιός μοἴχεται
ὑπὸ τοῦ δέους.
ΠΕΙ. ὦ δειλότατον σὺ θηρίων,
δείσας ἀφῆκας τὸν κολοιόν;

P.-P. Nonsense!
EU. No nonsense: look for yourself and see.[a]
P.-P. And *he*—what bird is he? come, won't you answer?
PEI. I? I'm a pheasant, and a yellow-tailed one.
EU. But O by all the Gods, whatever are you?
P.-P. A serving-bird.
EU. What, vanquished by some gamecock
In fight?[b]
P.-P. No, but my master, when he first
Became a hoopoe, prayed that I might turn
Into a bird, to be his servant still.
EU. What, does a bird require a serving-bird?
P.-P. *He* does, as having been a man, I fancy.
So when he wants to taste Phaleric sardines,
I run for the sardines, catching up a dish.
Does he want soup? then where's the pot and ladle?
I run for the ladle.
EU. A regular running-page.
Now harkye, Plover-page, run in and call
Your master out.
P.-P. Great Zeus! he has just been eating
Myrtles and midges, and is gone to roost.
EU. But still, do wake him.
P.-P. Well, I know he won't
Like to be waked, still for your sake I'll do it.[c]
PEI. Confound the bird! he frightened me to death.
EU. O dear! O dear! my heart went pit-a-pat,
My daw's gone too.
PEI. (*severely*) Gone! O you coward you,
You LET him go!

[a] "Dicit hoc, quasi prae timore cacaverit," according to the Schol.

[b] Perhaps alluding to the line quoted by Plutarch, *Alc.* iv. *ἔπτηξ', ἀλέκτωρ δοῦλον ὡς κλίνας πτερόν.*

[c] *Exit the Plover-page.*

ΕΥ. εἰπέ μοι,
σὺ δὲ τὴν κορώνην οὐκ ἀφῆκας καταπεσών;
ΠΕΙ. μὰ Δί' οὐκ ἔγωγε.
ΕΥ. ποῦ γάρ ἐστ';
ΠΕΙ. ἀπέπτατο.
ΕΥ. οὐκ ἆρ' ἀφῆκας; ὦγάθ' ὡς ἀνδρεῖος εἶ.
ΕΠΟΨ. ἄνοιγε τὴν ὕλην, ἵν' ἐξέλθω ποτέ.
ΕΥ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ τὸ θηρίον;
τίς ἡ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;
ΕΠ. τίνες εἰσί μ' οἱ ζητοῦντες;
ΕΥ. οἱ δώδεκα θεοὶ
εἴξασιν ἐπιτρῖψαί σε.
ΕΠ. μῶν με σκώπτετον
ὁρῶντε τὴν πτέρωσιν; ἦν γάρ, ὦ ξένοι,
ἄνθρωπος.
ΕΥ. οὐ σοῦ καταγελῶμεν.
ΕΠ. ἀλλὰ τοῦ;
ΕΥ. τὸ ῥάμφος ἡμῖν σου γέλοιον φαίνεται.
ΕΠ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται
ἐν ταῖς τραγῳδίαισιν ἐμὲ τὸν Τηρέα.
ΕΥ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταὼς;
ΕΠ. ὄρνις ἔγωγε.
ΕΥ. κᾆτά σοι ποῦ τὰ πτερά;
ΕΠ. ἐξερρύηκε.
ΕΥ. πότερον ὑπὸ νόσου τινός;
ΕΠ. οὔκ, ἀλλὰ τὸν χειμῶνα πάντα τὤρνεα
πτερορρυεῖ τε καὖθις ἕτερα φύομεν.
ἀλλ' εἴπατόν μοι σφὼ τίν' ἐστόν;
ΕΥ. νώ; βροτώ.
ΕΠ. ποδαπὼ τὸ γένος;

EU. Well, didn't you fall down,
And let your crow go?
PEI. No, I didn't. No!
EU. Where is she then?
PEI. She flew away herself.
EU. You didn't let her go. You're a brave boy! [a]
HOOPOE. Throw wide the wood, that I may issue forth!
EU. O Heracles, why what in the world is this?
What feathering's here? What style of triple-cresting?
HOO. Who be the folk that seek me?
EU. The Twelve Gods
Would seem to have wrought your ruin.
HOO. What, do you jeer me,
Seeing the way I'm feathered? Strangers, I
Was once a man.
EU. It's not at you we're laughing.
HOO. What is it then?
EU. Your beak looks rather funny.
HOO. This is the way that Sophocles disfigures
The manly form of Tereus in his Play.[b]
EU. What, are you Tereus? Are you bird or peacock? [c]
HOO. I am a bird.
EU. Then, where are all your feathers?
HOO. They've fallen off!
EU. What! from disease, or why?
HOO. No, but in winter-time all birds are wont
To moult their feathers, and then fresh ones grow.
But tell me what *ye* are.
EU. We? mortal men.
HOO. And of what race?

[a] *Enter Hoopoe upon the ἐκκύκλημα, which bears a small coppice in which his wife the Nightingale lies asleep. The Hoopoe has no feathers except on head and wings.* [b] The *Tereus.*

[c] The peacock had recently been introduced into Athens, and E. does not know much about it.

ΕΥ. ὅθεν αἱ τριήρεις αἱ καλαί.
ΕΠ. μῶν ἡλιαστά;
ΕΥ. μᾶλλα θατέρου τρόπου,
ἀπηλιαστά.
ΕΠ. σπείρεται γὰρ τοῦτ' ἐκεῖ
τὸ σπέρμ';
ΕΥ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.
ΕΠ. πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἤλθετον;
ΕΥ. σοὶ ξυγγενέσθαι βουλομένω.
ΕΠ. τίνος πέρι;
ΕΥ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος, ὥσπερ νὼ ποτέ,
κἀργύριον ὠφείλησας, ὥσπερ νὼ ποτέ,
κοὐκ ἀποδιδοὺς ἔχαιρες, ὥσπερ νὼ ποτέ·
εἶτ' αὖθις ὀρνίθων μεταλλάξας φύσιν
καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ,
καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς·
ταῦτ' οὖν ἱκέται νὼ πρὸς σὲ δεῦρ' ἀφίγμεθα,
εἴ τινα πόλιν φράσειας ἡμῖν, εὔερον
ὥσπερ σισύραν, ἐγκατακλινῆναι μαλθακήν.
ΕΠ. ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν;
ΕΥ. μείζω μὲν οὐδέν, προσφορωτέραν δὲ νῷν.
ΕΠ. ἀριστοκρατεῖσθαι δῆλος εἶ ζητῶν.
ΕΥ. ἐγώ;
ἥκιστα· καὶ τὸν Σκελλίου βδελύττομαι.
ΕΠ. ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἂν πόλιν;
ΕΥ. ὅπου τὰ μέγιστα πράγματ' εἴη τοιάδε·
ἐπὶ τὴν θύραν μου πρῴ τις ἐλθὼν τῶν φίλων
λέγοι ταδί· "πρὸς τοῦ Διὸς τοὐλυμπίου
ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία

[a] Eurip. *Medea*, 808 μηδ' ἡσυχαίαν ἀλλὰ θατέρου τρόπου.
[b] ὡς ὀλίγων ὄντων τῶν μισοδίκων, καὶ τούτων ἀγροίκων: Schol.

EU. Whence the brave galleys come.
HOO. Not dicasts, are ye?
EU. No, the other sort.[a]
We're anti-dicasts.
HOO. Grows that seedling there?
EU. Aye in the country you can find a few,
If you search closely.[b]
HOO. But what brings you hither?
EU. To talk with you a little.
HOO. What about?
EU. You were a man at first, as we are now,
And had your creditors, as we have now,
And loved to shirk your debts, as we do now;
And then you changed your nature, and became
A bird, and flew round land and sea, and know
All that men feel, and all that birds feel too.
That's why we are come as suppliants here, to ask
If you can tell us of some city, soft
As a thick rug, to lay us down within.
HOO. Seek ye a mightier than the Cranaan town[c]?
EU. A mightier, no; a more commodious, yes.
HOO. Aristocratic?
EU. Anything but that!
I loathe the very name of Scellias' son.[d]
HOO. What sort of city would ye like?
EU. Why, one
Where my worst trouble would be such as this;
A friend at daybreak coming to my door
And calling out *O by Olympian Zeus,*
Take your bath early: then come round to me,

[c] *i.e.* Athens, the most ancient name of which was κρανααί, "the rugged."

[d] Aristocrates, chosen because of his name. He took part in the oligarchical revolution of the Four Hundred. See Thuc. viii. 89.

λουσάμενα πρῴ· μέλλω γὰρ ἑστιᾶν γάμους·
καὶ μηδαμῶς ἄλλως ποιήσῃς· εἰ δὲ μή,
μή μοι τότε γ' ἔλθῃς, ὅταν ἐγὼ πράττω κακῶς."
ΕΠ. νὴ Δία ταλαιπώρων γε πραγμάτων ἐρᾷς.
τί δαὶ σύ;
ΠΕΙ. τοιούτων ἐρῶ κἀγώ.
ΕΠ. τίνων;
ΠΕΙ. ὅπου ξυναντῶν μοι ταδί τις μέμψεται,
ὥσπερ ἀδικηθείς, παιδὸς ὡραίου πατήρ·
"καλῶς γέ μου τὸν υἱόν, ὦ Στιλβωνίδη,
εὑρὼν ἀπιόντ' ἀπὸ γυμνασίου λελουμένον
οὐκ ἔκυσας, οὐ προσεῖπας, οὐ προσηγάγου,
οὐκ ὠρχιπέδησας, ὢν ἐμοὶ πατρικὸς φίλος."
ΕΠ. ὦ δειλακρίων σὺ τῶν κακῶν οἵων ἐρᾷς.
ἀτὰρ ἔστι γ' ὁποίαν λέγετον εὐδαίμων πόλις
παρὰ τὴν ἐρυθρὰν θάλατταν.
ΕΥ. οἴμοι, μηδαμῶς
ἡμῖν παρὰ τὴν θάλατταν, ἵν' ἀνακύψεται
κλητῆρ' ἄγουσ' ἕωθεν ἡ Σαλαμινία.
Ἑλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι;
ΕΠ. τί οὐ τὸν Ἠλεῖον Λέπρεον οἰκίζετον
ἐλθόνθ';
ΕΥ. ὁτιὴ νὴ τοὺς θεούς, ὅσ' οὐκ ἰδών,
βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.
ΕΠ. ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι,
ἵνα χρὴ κατοικεῖν.
ΕΥ. ἀλλ' ἔγωγ' Ὀπούντιος
οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσίου.

[a] A term applied generally to the seas which wash the S.-W. coasts of Asia.

[b] The Paralos and the Salaminia were the two special dispatch-boats of Athens. The S. had been sent some few months before to bring back Alcibiades from Sicily.

You and your children, to the wedding banquet
I'm going to give. Now pray don't disappoint me,
Else, keep your distance, when my money's—gone.
HOO. Upon my word, you are quite in love with troubles!
And *you*?
PEI. I love the like.
HOO. But tell me what.
PEI. To have the father of some handsome lad
Come up and chide me with complaints like these,
Fine things I hear of you, Stilbonides,
You met my son returning from the baths,
And never kissed, or hugged, or fondled him,
You, his paternal friend! You're a nice fellow.
HOO. Poor Poppet, you are in love with ills indeed.
Well, there's the sort of city that ye want
By the Red Sea.[a]
EU. Not by the sea! Not where
The Salaminian,[b] with a process-server
On board, may heave in sight some early morn.
But can't you mention some Hellenic town?
HOO. Why don't ye go and settle down in Elis,
At Lepreus[c]?
EU. Leprous! I was never there,
But for Melanthius'[d] sake I loathe the name.
HOO. Well then, the Opuntians up in Locris, there's
The place to dwell in!
EU. I become Opuntius[e]!
No thank you, no, not for a talent of gold.

[c] Lepreus, or Lepreum, had been tributary to Elis; but after a dispute, was awarded by the Spartan arbitrators to their own enfranchized Helots. The Eleans, indignant, in 420 B.C. formed an alliance with Athens, Argos, Elis, and Mantinea (Thuc. v. 31, 34, 47).

[d] A tragic poet, *P.* 804, 1009, who was said to be a leper.

[e] Opuntius was an obnoxious informer: Schol.

οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος;
σὺ γὰρ οἶσθ' ἀκριβῶς.

ΕΠ. οὐκ ἄχαρις ἐς τὴν τριβήν·
οὗ πρῶτα μὲν δεῖ ζῆν ἄνευ βαλλαντίου.

ΕΥ. πολλήν γ' ἀφεῖλες τοῦ βίου κιβδηλίαν.

ΕΠ. νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα
καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.

ΕΥ. ὑμεῖς μὲν ἆρα ζῆτε νυμφίων βίον.

ΠΕΙ. φεῦ φεῦ·
ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει,
καὶ δύναμιν ἣ γένοιτ' ἄν, εἰ πίθοισθέ μοι.

ΕΠ. τί σοι πιθώμεσθ';

ΠΕΙ. ὅ τι πίθησθε; πρῶτα μὲν
μὴ περιπέτεσθε πανταχῇ κεχηνότες·
ὡς τοῦτ' ἄτιμον τοὔργον ἐστίν. αὐτίκα
ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἢν ἔρῃ
"τίς ἐστιν οὗτος;" ὁ Τελέας ἐρεῖ ταδί·
"ἄνθρωπος ὄρνις, ἀστάθμητος, πετόμενος,
ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταὐτῷ μένων."

ΕΠ. νὴ τὸν Διόνυσον εὖ γε μωμᾷ ταυταγί.
τί ἂν οὖν ποιοῖμεν;

ΠΕΙ. οἰκίσατε μίαν πόλιν.

ΕΠ. ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;

ΠΕΙ. ἄληθες; ὦ σκαιότατον εἰρηκὼς ἔπος,
βλέψον κάτω.

ΕΠ. καὶ δὴ βλέπω.

ΠΕΙ. βλέπε νῦν ἄνω.

ΕΠ. βλέπω.

ΠΕΙ. περίαγε τὸν τράχηλον.

ΕΠ. νὴ Δία
ἀπολαύσομαί τί γ', εἰ διαστραφήσομαι.

But this, this bird-life here, you know it well,
What is this like?

HOO. A pleasant life enough.
Foremost and first you don't require a purse.

EU. There goes a grand corrupter of our life!

HOO. Then in the gardens we enjoy the myrtles,
The cress, the poppy, the white sesame.[a]

EU. Why, then, ye live a bridegroom's jolly life.

PEI. Oh! Oh!
O the grand scheme I see in the birds' reach,
And power to grasp it, if ye'd trust to me!

HOO. Trust you in what?

PEI. What? First don't fly about
In all directions, with your mouths wide open.
That makes you quite despised. With *us*, for instance,
If you should ask the flighty people there,
Who is that fellow? Teleas[b] would reply,
*The man's a bird, a flighty feckless bird,
Inconsequential, always on the move.*

HOO. Well blamed, i'faith; but what we ought to do,
Tell us.

PEI. Live all together: found one State.

HOO. What sort of State are birds to found, I wonder.

PEI. Aye, say you so? You who have made the most
Idiotic speech, look down.

HOO. I do.

PEI. Look up.

HOO. I do.

PEI. Twirl round your head.

HOO. Zeus! I shall be
A marvellous gainer, if I twist my neck!

[a] Sesame-cake was used at weddings. Myrtle and sisymbria were sacred to Aphrodite.

[b] A flatterer, satirized by Phrynichus; here declaiming against his own pet fault. See 1025.

ΠΕΙ. εἶδές τι;
ΕΠ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.
ΠΕΙ. οὐχ οὗτος οὖν δήπου 'στὶν ὀρνίθων πόλος;
ΕΠ. πόλος; τίνα τρόπον;
ΠΕΙ. ὥσπερ εἰ λέγοις, τόπος.
ὅτι δὲ πολεῖται τοῦτο καὶ διέρχεται
ἅπαντα διὰ τούτου, καλεῖται νῦν πόλος.
ἢν δ' οἰκίσητε τοῦτο καὶ φράξηθ' ἅπαξ,
ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.
ὥστ' ἄρξετ' ἀνθρώπων μὲν ὥσπερ παρνόπων,
τοὺς δ' αὖ θεοὺς ἀπολεῖτε λιμῷ Μηλίῳ.
ΕΠ. πῶς;
ΠΕΙ. ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς.
εἶθ' ὥσπερ ἡμεῖς, ἢν ἰέναι βουλώμεθα
Πυθώδε, Βοιωτοὺς δίοδον αἰτούμεθα,
οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς,
ἢν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί,
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους
τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.
ΕΠ. ἰοὺ ἰού·
μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
μὴ 'γὼ νόημα κομψότερον ἤκουσά πω·
ὥστ' ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν,
εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις.
ΠΕΙ. τίς ἂν οὖν τὸ πρᾶγμ' αὐτοῖς διηγήσαιτο;
ΕΠ. σύ.
ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ
ἐδίδαξα τὴν φωνήν, ξυνὼν πολὺν χρόνον.

---

[a] The Greeks had acquired from the Babylonians the conception of the heavens as "a pole" or hollow sphere revolving round and enclosing the earth. This "pole" is the dwelling of the birds, and, according to Peisthetaerus, is so called because it

PEI. What did you see?
HOO. I saw the clouds and sky.
PEI. And is not that the Station[a] of the Birds?
HOO. Station?
PEI. As one should say, their habitation.
Here while the heavens revolve, and yon great dome
Is moving round, ye keep your Station still.
Make this your city, fence it round with walls,
And from your Station is evolved your State.
So ye'll be lords of men, as now of locusts,
And Melian famine[b] shall destroy the Gods.
HOO. Eh! how?
PEI. The Air's betwixt the Earth and Sky.
And just as we, if we would go to Pytho,
Must crave a grant of passage from Boeotia,
Even so, when men slay victims to the Gods,
Unless the Gods pay tribute, ye in turn
Will grant no passage for the savoury steam
To rise through Chaos, and a realm not theirs.
HOO. Hurrah!
O Earth! ods traps, and nets, and gins, and snares,
This is the nattiest scheme that e'er I heard of!
So with your aid I'm quite resolved to found
The city, if the other birds concur.
PEI. And who shall tell them of our plan?
HOO. Yourself.
O they're not mere barbarians, as they were
Before I came. I've taught them language now.

"moves about" (πολεῖται), and all things "go on in it" as they do in space (τόπος). Then πόλος suggests πόλις and πολῖται. But it seems impossible to keep up the play on words. "I have given," says Rogers, "a slightly different turn to the passage."

[b] About ten or twelve months before the production of this play, the Melians had been reduced by famine; for their terrible fate see Thuc. v. 89-116.

ΠΕΙ. πῶς δῆτ᾽ ἂν αὐτοὺς ξυγκαλέσειας;
ΕΠ. ῥᾳδίως.
δευρὶ γὰρ ἐμβὰς αὐτίκα μάλ᾽ ἐς τὴν λόχμην,
ἔπειτ᾽ ἀνεγείρας τὴν ἐμὴν ἀηδόνα,
καλοῦμεν αὐτούς· οἱ δὲ νῷν τοῦ φθέγματος
ἐάνπερ ἐπακούσωσι, θεύσονται δρόμῳ.
ΠΕΙ. ὦ φίλτατ᾽ ὀρνίθων σὺ μή νυν ἕσταθι·
ἀλλ᾽ ἀντιβολῶ σ᾽ ἄγ᾽ ὡς τάχιστ᾽ ἐς τὴν λόχμην
ἔσβαινε κἀνέγειρε τὴν ἀηδόνα.

ΕΠ. ἄγε σύννομέ μοι παῦσαι μὲν ὕπνου,
λῦσον δὲ νόμους ἱερῶν ὕμνων,
οὓς διὰ θείου στόματος θρηνεῖς,
τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἴτυν
ἐλελιζομένη διεροῖς μέλεσιν
γένυος ξουθῆς.
καθαρὰ χωρεῖ διὰ φυλλοκόμου
σμίλακος ἠχὼ πρὸς Διὸς ἕδρας,
ἵν᾽ ὁ χρυσοκόμας Φοῖβος ἀκούων
τοῖς σοῖς ἐλέγοις ἀντιψάλλων
ἐλεφαντόδετον φόρμιγγα θεῶν
ἵστησι χορούς· διὰ δ᾽ ἀθανάτων
στομάτων χωρεῖ ξύμφωνος ὁμοῦ
θεία μακάρων ὀλολυγή.
(αὐλεῖ.)

ΕΥ. ὦ Ζεῦ βασιλεῦ τοῦ φθέγματος τοὐρνιθίου·
οἷον κατεμελίτωσε τὴν λόχμην ὅλην.
ΠΕΙ. οὗτος.
ΕΥ. τί ἔστιν;
ΠΕΙ. οὐ σιωπήσει;

[a] Compare 744, and Eurip. *Helen.* 1111.

PEI. But how to call them hither?

HOO. That's soon done.
I've but to step within the coppice here,
And wake my sleeping nightingale, and then
We'll call them, both together. Bless the birds,
When once they hear our voices, they'll come running.

PEI. You darling bird, now don't delay one instant.
O I beseech you get at once within
Your little copse, and wake the nightingale!

(*The Hoopoe's Serenade.*)

HOO. Awake, my mate!
Shake off thy slumbers, and clear and strong
Let loose the floods of thy glorious song,
The sacred dirge of thy mouth divine
For sore-wept Itys, thy child and mine;
Thy tender trillings his name prolong
With the liquid note of thy tawny throat; [a]
Through the leafy curls of the woodbine sweet
The pure sound mounts to the heavenly seat,
And Phoebus, lord of the golden hair,
As he lists to thy wild plaint echoing there,
Draws answering strains from his ivoried lyre,
Till he stirs the dance of the heavenly choir,
And calls from the blessed lips on high
Of immortal Gods, a divine reply
To the tones of thy witching melody.

(*The sound of a flute is heard within, imitating the nightingale's song.*)

EU. O Zeus and King, the little birdie's voice!
O how its sweetness honied all the copse!

PEI. Hi!

EU. Well?

PEI. Keep quiet.

ΕΥ. τί δαί;
ΠΕΙ. οὔποψ μελῳδεῖν αὖ παρασκευάζεται.
ΕΠ. ἐποποποποποποποποποποῖ,
ἰώ, ἰώ, ἴτω, ἴτω, ἴτω, ἴτω,

ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων·
ὅσοι τ' εὐσπόρους ἀγροίκων γύας
νέμεσθε, φῦλα μυρία κριθοτράγων
σπερμολόγων τε γένη
ταχὺ πετόμενα, μαλθακὴν ἱέντα γῆρυν·
ὅσα τ' ἐν ἄλοκι θαμὰ
βῶλον ἀμφιτιττυβίζεθ' ὧδε λεπτὸν
ἡδομένᾳ φωνᾷ·
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιό.
ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ
κλάδεσι νομὸν ἔχει,
τά τε κατ' ὄρεα τά τε κοτινοτράγα τά τε κομαροφάγα,
ἀνύσατε πετόμενα πρὸς ἐμὰν αὐδάν·
τριοτὸ τριοτὸ τοτοβρίξ.

οἵ θ' ἑλείας παρ' αὐλῶνας ὀξυστόμους
ἐμπίδας κάπτεθ', ὅσα τ' εὐδρόσους γῆς τόπους
ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος, ὄρ-
νις πτερυγοποίκιλός τ'
ἀτταγᾶς ἀτταγᾶς.

ὧν τ' ἐπὶ πόντιον οἶδμα θαλάσσης
φῦλα μετ' ἀλκυόνεσσι ποτᾶται,

[a] Or, *sharply biting*, as in Aesch. *Prom.* 692, 822.
[b] From Alcman, Frag. 26:

βάλε δὴ βάλε κηρύλος εἴην
ὅς τ' ἐπὶ κύματος ἄνθος ἅμ' ἀλκυόνεσσι ποτῆται.

EU. Why?

PEI. The Hoopoe here
Is going to favour us with another song.

(*The Bird-call by the Hoopoe and Nightingale conjointly; the Nightingale's song being imitated, as before, by the flute.*)

HOO. Whoop-ho! Whoop-ho!
Whoop-hoop-hoop-hoop-hoop-ho!
Hoi! Hoi! Hoi! Come, come, come, come, come!

(*The land-birds.*)

Come hither any bird with plumage like my own;
Come hither ye that batten on the acres newly sown,
On the acres by the farmer neatly sown;
And the myriad tribes that feed on the barley and the seed,
The tribes that lightly fly, giving out a gentle cry;
And ye who round the clod, in the furrow-riven sod,
With voices sweet and low, twitter flitter to and fro,
Singing *tío, tio, tío, tiotinx;*
And ye who in the gardens a pleasant harvest glean,
Lurking in the branches of the ivy ever green;
And ye who top the mountains with gay and airy flight;
And ye who in the olive and the arbutus delight;
Come hither one and all, come flying to our call,
Triotó, triotó, totobrinx.

(*The marsh-birds.*)

Ye that snap up the gnats, shrilly voiced,[a]
Mid the deep water-glens of the fens,
Or on Marathon's expanse haunt the lea, fair to see,
Or career o'er the swamps, dewy-moist,
And the bird with the gay mottled plumes, come away,
Francolín! Francolín! come away!

(*The sea-birds.*)

Ye with the halcyons flitting delightedly
Over the surge of the infinite Sea,[b]

δεῦρ᾽ ἴτε πευσόμενοι τὰ νεώτερα,
πάντα γὰρ ἐνθάδε φῦλ᾽ ἀθροΐζομεν
οἰωνῶν ταναοδείρων.

ἥκει γάρ τις δριμὺς πρέσβυς
καινὸς γνώμην,
καινῶν ἔργων τ᾽ ἐγχειρητής.
ἀλλ᾽ ἴτ᾽ ἐς λόγους ἅπαντα,
δεῦρο, δεῦρο, δεῦρο, δεῦρο, δεῦρο.
τοροτοροτοροτοροτίξ.
κικκαβαῦ κικκαβαῦ.
τοροτοροτοροτορολιλιλίξ.

ΠΕΙ. ὁρᾷς τιν᾽ ὄρνιν;
ΕΥ. μὰ τὸν ᾽Απόλλω ᾽γὼ μὲν οὔ·
καίτοι κέχηνά γ᾽ ἐς τὸν οὐρανὸν βλέπων.
ΠΕΙ. ἄλλως ἄρ᾽ οὕποψ, ὡς ἔοικ᾽, ἐς τὴν λόχμην
ἐμβὰς ἐπῶζε χαραδριὸν μιμούμενος.

ΕΠ. τοροτὶξ τοροτίξ.

ΠΕΙ. ὦγάθ᾽ ἀλλ᾽ οὖν οὑτοσὶ καὶ δή τις ὄρνις ἔρχεται.
ΕΥ. νὴ Δί᾽ ὄρνις δῆτα. τίς ποτ᾽ ἐστίν; οὐ δήπου ταὧς;
ΠΕΙ. οὗτος αὐτὸς νῷν φράσει· τίς ἐστιν ὄρνις οὑτοσί;
ΕΠ. οὗτος οὐ τῶν ἠθάδων τῶνδ᾽ ὧν ὁρᾶθ᾽ ὑμεῖς ἀεί,
ἀλλὰ λιμναῖος.
ΕΥ. βαβαὶ καλός γε καὶ φοινικιοῦς.
ΕΠ. εἰκότως· καὶ γὰρ ὄνομ᾽ αὐτῷ γ᾽ ἐστὶ φοινικόπτερος.

---

[a] As the lapwing flies "far from its nest," and calls as if to its young, and meets with no response.

[b] *Four birds pass before the audience, and disappear on the other side.*

Come to the great Revolution awaiting us,
Hither, come hither, come hither to me.
Hither, to listen to wonderful words,
Hither we summon the taper-necked birds.

For hither has come a shrewd old file,
Such a deep old file, such a sharp old file,
His thoughts are new, new deeds he'll do,
Come here, and confer with this shrewd old file.
Come hither ! Come hither ! Come hither !
Toro-toro-toro-torotinx !
Kikkabau, kikkabau !
Toro-toro-toro-toro-lililinx !

PEI. See any bird ?
EU. By Apollo no, not I,
Though up I gaze with mouth and eyes wide open.
PEI. Methinks the Hoopoe played the lapwing's trick,[a]
Went in the copse, and whooped, and whooped for nothing.

HOO. Torotinx ! Torotinx.

PEI. Comrade, here's a bird approaching,
coming to receive our visit.[b]
EU. Aye by Zeus, what bird do you call it ?
Surely not a peacock, is it ?
PEI. That the Hoopoe here will teach us.
Prithee, friend, what bird is he ?
HOO. That is not a common object,
such as you can always see ;
That's a marsh-bird.
EU. Lovely creature ! nice and red like flaming flame.
HOO. So he should be, for Flamingo
is the lovely creature's name.

ΕΥ. οὗτος ὦ σέ τοι.
ΠΕΙ. τί βωστρεῖς;
ΕΥ. ἕτερος ὄρνις οὑτοσί.
ΠΕΙ. νὴ Δί᾽ ἕτερος δῆτα χοὗτος ἔξεδρον χώραν ἔχων.
τίς ποτ᾽ ἔσθ᾽ ὁ μουσόμαντις ἄτοπος ὄρνις ὀριβάτης;
ΕΠ. ὄνομα τούτῳ Μῆδός ἐστι.
ΠΕΙ. Μῆδος; ὦναξ Ἡράκλεις·
εἶτα πῶς ἄνευ καμήλου Μῆδος ὢν ἐσέπτατο;
ΕΥ. ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὑτοσί.
ΠΕΙ. τί τὸ τέρας τουτί ποτ᾽ ἐστίν; οὐ σὺ μόνος ἄρ᾽ ἦσθ᾽ ἔποψ,
ἀλλὰ χοὗτος ἕτερος;
ΕΠ. οὑτοσὶ μέν ἐστι Φιλοκλέους
ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις
Ἱππόνικος Καλλίου κἀξ Ἱππονίκου Καλλίας.
ΠΕΙ. Καλλίας ἄρ᾽ οὗτος οὕρνις ἐστίν· ὡς πτερορρυεῖ.
ΕΠ. ἅτε γὰρ ὢν γενναῖος ὑπὸ τῶν συκοφαντῶν τίλλεται,
αἵ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά.
ΠΕΙ. ὦ Πόσειδον ἕτερος αὖ τις βαπτὸς ὄρνις οὑτοσί.
τίς ὀνομάζεταί ποθ᾽ οὗτος;
ΕΠ. οὑτοσὶ κατωφαγᾶς.

[a] From Soph. *Tyro*, τίς ὄρνις οὗτος, ἔξεδρον χώραν ἔχων; where ἔξεδρος is not "foreign," "strange," but is used in an augural sense "not good," "inauspicious"; *cf.* Eur. *Heracl. M.* 596.

[b] From Aesch. *Edonians*, which the Schol. gives as τίς ποτ᾽ ἔσθ᾽ ὁ μουσόμαντις, ἄλαλος, ἀβρατεὺς ὃν σθένει; emended by R. to ἀβροβάτης ἀνήρ.

[c] A fictitious pedigree: (1) the speaker, the Tereus of Sophocles; (2) the Tereus of Philocles, another poet, *W.* 462; (3) the newcomer. A grandson was often named after his grandsire. The Callias who at this time was the head of his illustrious

EU. Hi there!
PEI. What? The row you're making!
EU. Here's another, full in view.
PEI. Aye by Zeus, another truly,
with a foreign aspect too.[a]
Who is he, the summit-ascending,
Muse-prophetical, wondrous bird? [b]
HOO. He's a Median.
PEI. He a Median! Heracles, the thing's absurd.
How on earth without a camel
could a Median hither fly?
EU. Here they're coming; here's another,
with his crest erected high.
PEI. Goodness gracious, that's a hoopoe;
yes, by Zeus, another one!
Are not *you* the only Hoopoe?
HOO. I'm his grandsire; he's the son
Of the Philocléan hoopoe:
as with you a name will pass,
Callias siring Hipponicus, Hipponicus Callias.[c]
PEI. O then that is Callias is it?
How his feathers moult away!
HOO. Aye, the simple generous creature,
he's to parasites a prey.
And the females flock around him,
plucking out his feathers too.
PEI. O Poseidon, here's another;
here's a bird of brilliant hue!
What's the name of this, I wonder.
HOO. That's a Glutton [d] styled by us.

house dissipated its wealth and terminated its glory (*F*. 432, *E*. 810).

[d] A fictitious bird, intended to throw ridicule on Cleonymus, coward and glutton. He cast his shield away no doubt at the battle of Delium: 290, 1475.

ΠΕΙ. ἔστι γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;
ΕΥ. πῶς ἄρ' οὖν Κλεώνυμός γ' ὢν οὐκ ἀπέβαλε τὸν λόφον;
ΠΕΙ. ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἡ τῶν ὀρνέων;
ἢ 'πὶ τὸν δίαυλον ἦλθον;
ΕΠ. ὥσπερ οἱ Κᾶρες μὲν οὖν
ἐπὶ λόφων οἰκοῦσιν ὠγάθ' ἀσφαλείας οὕνεκα.
ΠΕΙ. ὦ Πόσειδον οὐχ ὁρᾷς ὅσον συνείλεκται κακὸν ὀρνέων;
ΕΥ. ὦναξ Ἄπολλον τοῦ νέφους. ἰοὺ ἰού,
οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.
ΠΕΙ. οὑτοσὶ πέρδιξ, ἐκεινοσί γε νὴ Δί' ἀτταγᾶς,
οὑτοσὶ δὲ πηνέλοψ, ἐκεινηὶ δέ γ' ἀλκυών.
ΕΥ. τίς γάρ ἐσθ' οὔπισθεν αὐτῆς;
ΠΕΙ. ὅστις ἐστί; κειρύλος.
ΕΥ. κειρύλος γάρ ἐστιν ὄρνις;
ΠΕΙ. οὐ γάρ ἐστι Σποργίλος;
χαὐτηί γε γλαῦξ.
ΕΥ. τί φῄς; τίς γλαῦκ' Ἀθήναζ' ἤγαγεν;
ΠΕΙ. κίττα, τρυγών, κορυδός, ἐλεᾶς, ὑποθυμίς, περιστερά,
νέρτος, ἱέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλήπυρις,
πορφυρίς, κερχνῄς, κολυμβίς, ἀμπελίς, φήνη, δρύοψ.
ΕΥ. ἰοὺ ἰοὺ τῶν ὀρνέων,
ἰοὺ ἰοὺ τῶν κοψίχων·

[a] The ὁπλιτοδρόμος ran in armour, with crested helmet.
[b] *Enter Chorus of 24 birds, all crowding together.*
[c] κηρύλος (251 note) changed to κειρύλος, as if from κείρειν, to raise a laugh against Sporgilus the barber (Schol.).
[d] A proverb, like "carrying coals to Newcastle."

PEI. Is there then another Glutton
than our own Cleonymus?
EU. Our Cleonymus, I fancy,
would have thrown his crest away.
PEI. But what means the crest-equipment
of so many birds, I pray?
Are they going to race in armour?[a]
HOO. No, my worthy friend, they make
Each his dwelling, like the Carians,
on the crests for safety's sake.[b]
PEI. O Poseidon, what the mischief!
see the birds are everywhere
Fluttering onward.
EU. King Apollo, what a cloud! O! O! look there,
Now we cannot see the entrance
for the numbers crowding in.
PEI. Here you see a partridge coming,
there by Zeus a francolin,
Here a widgeon onward hurries,
there's a halcyon, sure as fate.
EU. Who's behind her?
PEI. That's a clipper; he's the lady halcyon's mate.
EU. Can a clipper be a bird then?
PEI. Sporgilus is surely so.[c]
Here's an owl.
EU. And who to Athens brought an owl,[d] I'd like to know.
PEI. Jay and turtle, lark and sedgebird,
thyme-finch, ring-dove first, and then
Rock-dove, stock-dove, cuckoo, falcon,
fiery-crest, and willow wren,
Lammergeyer, porphyrion, kestrel,
waxwing, nuthatch, water-hen.
EU. (*singing*) Ohó for the birds, Ohó! Ohó!
Ohó for the blackbirds, ho!

οἷα πιππίζουσι καὶ τρέχουσι διακεκραγότες.
ἆρ᾿ ἀπειλοῦσίν γε νῷν; οἴμοι, κεχήνασίν γέ τοι
καὶ βλέπουσιν εἰς σὲ κἀμέ.

ΠΕΙ. τοῦτο μὲν κἀμοὶ δοκεῖ.

ΧΟΡΟΣ. ποποποποποποποποποποποποῦ μ᾿ ἄρ᾿ ὃς
ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;

ΕΠ. οὑτοσὶ πάλαι πάρειμι κοὐκ ἀποστατῶ φίλων.

ΧΟ. τιτιτιτιτιτιτιτιτίνα λόγον ἄρα ποτὲ
πρὸς ἐμὲ φίλον ἔχων;

ΕΠ. κοινὸν ἀσφαλῆ δίκαιον ἡδὺν ὠφελήσιμον.
ἄνδρε γὰρ λεπτὼ λογιστὰ δεῦρ᾿ ἀφῖχθον ὡς ἐμέ.

ΧΟ. ποῦ; πᾷ; πῶς φῄς;

ΕΠ. φήμ᾿ ἀπ᾿ ἀνθρώπων ἀφῖχθαι δεῦρο πρεσβύτα δύο·
ἥκετον δ᾿ ἔχοντε πρέμνον πράγματος πελωρίου.

ΧΟ. ὦ μέγιστον ἐξαμαρτὼν ἐξ ὅτου ᾿τράφην ἐγώ,
πῶς λέγεις;

ΕΠ. μήπω φοβηθῇς τὸν λόγον.

ΧΟ. τί μ᾿ εἰργάσω;

ΕΠ. ἄνδρ᾿ ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας.

ΧΟ. καὶ δέδρακας τοῦτο τοὔργον;

ΕΠ. καὶ δεδρακώς γ᾿ ἥδομαι.

ΧΟ. κἄστὸν ἤδη που παρ᾿ ἡμῖν;

ΕΠ. εἰ παρ᾿ ὑμῖν εἴμ᾿ ἐγώ.

ΧΟ. ἔα ἔα, [στρ.

How they twitter, how they go,
shrieking and screaming to and fro.
Goodness ! are they going to charge us ?
They are gazing here, and see
All their beaks they open widely.
PEI. That is what occurs to me.
CHORUS. Wh-wh-wh-wh-wh-wh-wh-wh-where may he be
that was calling for me? In what locality pastureth he?
HOO. I am ready, waiting here ;
never from my friends I stir.
CH. Te-te-te-te-te-te-te-te-teach me, I pray, in an amicable way,
what is the news you have gotten to say.
HOO. News amazing ! News auspicious !
News delightful, safe, and free !
Birds ! Two men of subtlest genius
hither have arrived to me.
CH. Who ! What ! When ! say that again.
HOO. Here, I say, have come two elders,
travelling to the birds from man,
And the stem they are bringing with them
of a most stupendous plan.
CH. You who have made the greatest error
since my callow life began,
What do you say ?
HOO. Now don't be nervous.
CH. What is the thing you have done to me ?
HOO. I've received two men, enamoured
of your sweet society.
CH. You have really dared to do it ?
HOO. Gladly I the deed avow.
CH. And the pair are now amongst us ?
HOO. Aye, if I'm amongst you now.
CH. O ! O ! Out upon you !

προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν·
ὃς γὰρ φίλος ἦν ὁμότροφά θ' ἡμῖν
ἐνέμετο πεδία παρ' ἡμῖν,
παρέβη μὲν θεσμοὺς ἀρχαίους,
παρέβη δ' ὅρκους ὀρνίθων·
ἐς δὲ δόλον εἰσεκάλεσεν, παρέβαλέν τ' ἐμὲ παρὰ
γένος ἀνόσιον, ὅπερ ἐξότ' ἐγένετ' ἐπ' ἐμοὶ
πολέμιον ἐτράφη.

ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστιν ὕστερος λόγος·
τὼ δὲ πρεσβύτα δοκεῖ μοι τώδε δοῦναι τὴν δίκην
διαφορηθῆναί θ' ὑφ' ἡμῶν.

ΠΕΙ. ὡς ἀπωλόμεσθ' ἄρα.

ΕΤ. αἴτιος μέντοι σὺ νῷν εἶ τῶν κακῶν τούτων μόνος.
ἐπὶ τί γάρ μ' ἐκεῖθεν ἦγες;

ΠΕΙ. ἵν' ἀκολουθοίης ἐμοί.

ΕΤ. ἵνα μὲν οὖν κλάοιμι μεγάλα.

ΠΕΙ. τοῦτο μὲν ληρεῖς ἔχων
κάρτα· πῶς κλαυσεῖ γάρ, ἢν ἅπαξ γε τὠφθαλμὼ
'κκοπῇς;

ΧΟ. ἰὼ ἰώ, [ἀντ.
ἔπαγ' ἔπιθ' ἐπίφερε πολέμιον
ὁρμὰν φονίαν, πτέρυγά τε παντᾷ
περίβαλε περί τε κύκλωσαι·
ὡς δεῖ τώδ' οἰμώζειν ἄμφω

We are cheated and betrayed,
we have suffered shame and wrong!
For our comrade and our friend
who has fed with us so long,
He has broken every oath, and his holy plighted troth,
And the old social customs of our clan.
He has led us unawares into wiles, and into snares,
He has given us a prey, all helpless and forlorn,
To those who were our foes
from the time that they were born,
To vile and abominable Man!

But for him, our bird-companion,
comes a reckoning by and by;
As for these two old deceivers,
they shall suffer instantly,
Bit by bit we'll tear and rend them.
PEI. Here's a very horrid mess.
EU. Wretched man, 'twas you that caused it,
you and all your cleverness!
Why you brought me I can't see.
PEI. Just that you might follow me.
EU. Just that I might die of weeping.
PEI. What a foolish thing to say!
Weeping will be quite beyond you,
when your eyes are pecked away.

CH. On! On! In upon them!
Make a very bloody onset,
spread your wings about your foes,
Assail them and attack them,
and surround them and enclose.
Both, both of them shall die,
and their bodies shall supply

καὶ δοῦναι ῥύγχει φορβάν.
οὔτε γὰρ ὄρος σκιερὸν οὔτε νέφος αἰθέριον
οὔτε πολιὸν πέλαγος ἔστιν ὅ τι δέξεται
τώδ᾽ ἀποφυγόντε με.

ἀλλὰ μὴ μέλλωμεν ἤδη τώδε τίλλειν καὶ δάκνειν.
ποῦ ᾽σθ᾽ ὁ ταξίαρχος; ἐπαγέτω τὸ δεξιὸν κέρας.

ΕΥ. τοῦτ᾽ ἐκεῖνο· ποῖ φύγω δύστηνος;
ΠΕΙ. οὗτος οὐ μενεῖς;
ΕΥ. ἵν᾽ ὑπὸ τούτων διαφορηθῶ;
ΠΕΙ. πῶς γὰρ ἂν τούτους δοκεῖς
ἐκφυγεῖν;
ΕΥ. οὐκ οἶδ᾽ ὅπως ἄν.
ΠΕΙ. ἀλλ᾽ ἐγώ τοί σοι λέγω,
ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν χυτρῶν.
ΕΥ. τί δὲ χύτρα νώ γ᾽ ὠφελήσει;
ΠΕΙ. γλαῦξ μὲν οὐ πρόσεισι νῷν.
ΕΥ. τοῖς δὲ γαμψώνυξι τοισδί;
ΠΕΙ. τὸν ὀβελίσκον ἁρπάσας
εἶτα κατάπηξον πρὸ σαυτοῦ.
ΕΥ. τοῖσι δ᾽ ὀφθαλμοῖσι τί;
ΠΕΙ. ὀξύβαφον ἐντευθενὶ πρόσθου λαβὼν ἢ τρύβλιον.
ΕΥ. ὦ σοφώτατ᾽, εὖ γ᾽ ἀνεῦρες αὐτὸ καὶ στρατηγικῶς·
ὑπερακοντίζεις σύ γ᾽ ἤδη Νικίαν ταῖς μηχαναῖς.
ΧΟ. ἐλελελεῦ χώρει κάθες τὸ ῥύγχος· οὐ μέλλειν ἐχρῆν.
ἕλκε τίλλε παῖε δεῖρε, κόπτε πρώτην τὴν χύτραν.
ΕΠ. εἰπέ μοι τί μέλλετ᾽ ὦ πάντων κάκιστα θηρίων

---

[a] Pot, with spit and platters, seem to have been borrowed from the Hoopoe's kitchen, which probably appeared on the ἐκκύκλημα.
[b] This has not been explained. Possibly there was fire in it.
[c] Nicias, then famous for his tactical and engineering skill, was beginning his Sicilian campaign about this time.
[d] The Greek war-cry.

A rare dainty pasture for my beak.
For never shall be found any distant spot of ground,
Or shadowy mountain covert, or foamy Ocean wave,
Or cloud in Ether floating,
which these reprobates shall save
From the doom that upon them I will wreak.
On then, on, my flying squadrons,
now's the time to tear and bite,
Tarry ye not an instant longer.
Brigadier, advance our right.

EU. Here it comes! I'm off, confound them.

PEI. Fool, why can't you remain with me?

EU. What! that these may tear and rend me?

PEI. How can you hope from birds to flee?

EU. Truly, I haven't the least idea.

PEI. Then it is I the affair must guide.
Seize we a pot [a] and, the charge awaiting,
here we will combat side by side.

EU. Pot! and how can a pot avail us?

PEI. Never an owl will then come near.[b]

EU. What of these birds of prey with talons?

PEI. Snatch up a spit, like a hoplite's spear,
Planting it firmly there before you.

EU. What shall I do about my eyes?

PEI. Take a platter, or take a saucer,
holding it over them buckler-wise.

EU. What a skilful neat contrivance!
O you clever fellow you,
In your military science Nicias you far outdo! [c]

CH. Eleleleu! [d] advance! no loitering;
level your beaks and charge away.
Shatter the pot at once to pieces;
worry, and scratch, and tear, and flay!

HOO. O, whatever is your purpose? is your villainy so great,

ἀπολέσαι παθόντες οὐδὲν ἄνδρε καὶ διασπάσαι
τῆς ἐμῆς γυναικὸς ὄντε ξυγγενέε καὶ φυλέτα;
ΧΟ. φεισόμεσθα γάρ τι τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;
ἢ τίνας τισαίμεθ᾽ ἄλλους τῶνδ᾽ ἂν ἐχθίους ἔτι;
ΕΠ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ τὸν δὲ νοῦν εἰσιν φίλοι,
καὶ διδάξοντές τι δεῦρ᾽ ἥκουσιν ὑμᾶς χρήσιμον.
ΧΟ. πῶς δ᾽ ἂν οἵδ᾽ ἡμᾶς τι χρήσιμον διδάξειάν ποτε,
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἐμοῖς;
ΕΠ. ἀλλ᾽ ἀπ᾽ ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί·
ἡ γὰρ εὐλάβεια σώζει πάντα· παρὰ μὲν οὖν φίλου
οὐ μάθοις ἂν τοῦθ᾽, ὁ δ᾽ ἐχθρὸς εὐθὺς ἐξηνάγκασεν.
αὐτίχ᾽ αἱ πόλεις παρ᾽ ἀνδρῶν γ᾽ ἔμαθον ἐχθρῶν κοὐ φίλων
ἐκπονεῖν θ᾽ ὑψηλὰ τείχη ναῦς τε κεκτῆσθαι μακράς·
τὸ δὲ μάθημα τοῦτο σώζει παῖδας οἶκον χρήματα.
ΧΟ. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ,
χρήσιμον· μάθοι γὰρ ἄν τις κἀπὸ τῶν ἐχθρῶν σοφόν.
ΠΕΙ. οἵδε τῆς ὀργῆς χαλᾶν εἴξασιν. ἄναγ᾽ ἐπὶ σκέλος.

You would slay two worthy persons,
kinsmen, clansmen, of my mate ? [a]
Men who never sought to harm you,
would you tear and lacerate ?
CH. Why, I wonder, should we spare them,
more than ravening beasts of prey ?
Shall we ever find, for vengeance,
enemies more rank than they ?
HOO. Enemies, I grant, by nature,
very friends in heart and will :
Here they come with kindly purpose,
useful lessons to instil.
CH. What, they come with words of friendship ?
What, you really then suppose
They will teach us useful lessons,
they our fathers' fathers' foes ?
HOO. Yet to clever folk a foeman
very useful hints may show ;
Thus, that foresight brings us safety,
from a friend we ne'er should know,
But the truth is forced upon us, very quickly, by a foe.
Hence it is that all the Cities,
taught by foe, and not by friend,
Learn to build them ships of battle,
and their lofty walls extend ;
So by this, a foeman's, teaching
children, home, and wealth defend.
CH. Well, I really think 'tis better
that their errand we should know ;
I admit that something useful
may be taught us by a foe
PEI. (*to Eu.*) Now their anger grows more slack ;
now we had better just draw back.

[a] Procne was an Athenian, 15 n.

ΕΠ. καὶ δίκαιόν γ' ἐστὶ κἀμοὶ δεῖ νέμειν ὑμᾶς χάριν.
ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα.
ΠΕΙ. μᾶλλον εἰρήνην ἄγουσιν ἧμιν, ὥστε τὴν χύτραν
τώ τε τρυβλίω καθίει·
καὶ τὸ δόρυ χρή, τὸν ὀβελίσκον,
περιπατεῖν ἔχοντας ἡμᾶς
τῶν ὅπλων ἐντός, παρ' αὐτὴν
τὴν χύτραν ἄκραν ὁρῶντας
ἐγγύς· ὡς οὐ φευκτέον νῷν.
ΕΥ. ἐτεὸν ἢν δ' ἄρ' ἀποθάνωμεν,
κατορυχησόμεσθα ποῦ γῆς;
ΠΕΙ. ὁ Κεραμεικὸς δέξεται νώ.
δημοσίᾳ γὰρ ἵνα ταφῶμεν,
φήσομεν πρὸς τοὺς στρατηγοὺς
μαχομένω τοῖς πολεμίοισιν
ἀποθανεῖν ἐν Ὀρνεαῖς.
ΧΟ. ἄναγ' ἐς τάξιν πάλιν ἐς ταὐτόν,
καὶ τὸν θυμὸν κατάθου κύψας
παρὰ τὴν ὀργὴν ὥσπερ ὁπλίτης·
κἀναπυθώμεθα τούσδε τίνες ποτέ,
καὶ πόθεν ἔμολον, τίνι τ' ἐπινοίᾳ.
ἰὼ ἔποψ σέ τοι καλῶ.
ΕΠ. καλεῖς δὲ τοῦ κλύειν θέλων;
ΧΟ. τίνες ποθ' οἵδε καὶ πόθεν;
ΕΠ. ξείνω σοφῆς ἀφ' Ἑλλάδος.
ΧΟ. τύχη δὲ ποία κομί-
ζει ποτ' αὐτὼ πρὸς ὄρ-
νιθας ἐλθεῖν;

[a] In this suburb of Athens were buried publicly those who had fallen in battle: Thuc. ii. 34.

[b] A town in Argolis, chosen for its name, as if it meant "Bird-

HOO. *(to Chor.)* This is right and friendly conduct,
such as I deserve from you.
CH. Well, I am sure that we have never
gone against you hitherto.
PEI. Now they are growing a deal more peaceful,
now is the time the pot to ground,
Now we may lower the platters twain.
Nay, but the spit we had best retain,
Walking within the encampment's bound,
Letting our watchful glances skim
Over the edge of the pot's top rim ;
Never a thought of flight must strike us.
EU. Well, but tell me, suppose we die,
Where in the world will our bodies lie ?
PEI. They shall be buried in Cerameicus,[a]
That will be done at the public cost.
For we will say that our lives we lost
Gallantly fighting the public foe,
(Yea, we will tell the commanders so,)
Gallantly fighting at Orneae.[b]
CH. Fall back, fall back to your ranks once more,
And stand at ease as ye stood before,
And lay your wrath on the ground, in line
With your angry mood, as a warrior should ;
We'll ask the while who the men may be,
And whence they come, and with what design.
Hey, Hoopoe, hey ! to you I speak.
HOO. What is it that to learn you seek ?
CH. Whence are these visitors and who ?
HOO. From clever Hellas strangers two.
CH. What's their aim ? Canst thou tell
Why they came Here to dwell ?

city." It had been attacked by Athenians and Argives the year before.

ΕΠ. ἔρως
βίου διαίτης τε καὶ
σοῦ, ξυνοικεῖν τέ σοι
καὶ ξυνεῖναι τὸ πᾶν.
ΧΟ. τί φῄς;
λέγει δὲ δὴ τίνας λόγους;
ΕΠ. ἄπιστα καὶ πέρα, κλύειν.
ΧΟ. ὁρᾷ τι κέρδος ἐνθάδ' ἄ-
ξιον μονῆς, ὅτῳ πέποιθ'
ἐμοὶ ξυνὼν
κρατεῖν ἂν ἢ τὸν ἐχθρὸν ἢ
φίλοισιν ὠφελεῖν ἔχειν;
ΕΠ. λέγει μέγαν τιν' ὄλβον οὔ-
τε λεκτὸν οὔτε πιστόν· ὡς
σὰ πάντα καὶ
τὸ τῇδε καὶ τὸ κεῖσε καὶ
τὸ δεῦρο προσβιβᾷ λέγων.
ΧΟ. πότερα μαινόμενος;
ΕΠ. ἄφατον ὡς φρόνιμος.
ΧΟ. ἔνι σοφόν τι φρενί;
ΕΠ. πυκνότατον κίναδος,
σόφισμα κύρμα τρῖμμα παιπάλημ' ὅλον.
ΧΟ. λέγειν λέγειν κέλευέ μοι.
κλύων γὰρ ὧν σύ μοι λέγεις
λόγων ἀνεπτέρωμαι.
ΕΠ. ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν
ταύτην λαβόντε κρεμάσατον τύχἀγαθῇ
ἐς τὸν ἰπνὸν εἴσω πλησίον τοὐπιστάτου·

---

[a] τὸ κεῖσε foll. are said by Schol. to be taken from the not yet published *Phoenissae* (265).

[b] Calling two attendants; *cf.* 656.

[c] Three interpretations are given of ἐπιστάτης: (1) a bronze

HOO. Love of you, Love of your
Life and ways Was the lure.
Here they fain Would remain
Comrades true All their days.
CH. Hey, hey, what do you say?
What is the tale they tell?
HOO. In brief,
'Tis something more than past belief.
CH. But wherefore is he come? What is it
He seeks to compass by his visit?
Think you he's got some cunning plan
Whereby, allied with us, he can
Assist a friend, or harm a foe?
What brings him here, I'd like to know.
HOO. Too great, too great, for thought or words,
The bliss he promises the birds.
All things are yours, he says, whate'er
Exists in space, both here and there,
And to and fro, and everywhere.[a]
CH. Mad a little, eh?
HOO. More sane than words can say.
CH. Wide awake?
HOO. Wide as day.
The subtlest cunningest fox,
All scheme, invention, craft; wit, wisdom, paradox.
CH. His speech, his speech, bid him begin it.
The things you show excite me so,
I'm fit to fly this very minute.
HOO. Now you and you,[b] take back this panoply,
And hang it up, God bless it, out of sight
Within the kitchen there, beside the Jack.[c]

stool with three legs, perforated at the top (Schol.); (2) a clay figure of Hephaestus, placed by the hearth (Eustathius, Hom. *Od.* xvii. 455); (3) a stand full of pegs or hooks.

σὺ δὲ τούσδ᾽ ἐφ᾽ οἶσπερ τοῖς λόγοις συνέλεξ᾽ ἐγὼ
φράσον, δίδαξον.

ΠΕΙ. μὰ τὸν ᾽Απόλλω ᾽γὼ μὲν οὔ,
ἢν μὴ διάθωνταί γ᾽ οἵδε διαθήκην ἐμοὶ
ἥνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο,
ὁ μαχαιροποιός, μήτε δάκνειν τούτους ἐμὲ
μήτ᾽ ὀρχίπεδ᾽ ἕλκειν μήτ᾽ ὀρύττειν—

ΧΟ. οὔτι που
τόν—; οὐδαμῶς.

ΠΕΙ. οὔκ, ἀλλὰ τὠφθαλμὼ λέγω.

ΧΟ. διατίθεμαι ᾽γώ.

ΠΕΙ. κατόμοσόν νυν ταῦτά μοι.

ΧΟ. ὄμνυμ᾽ ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς
καὶ τοῖς θεαταῖς πᾶσιν.

ΠΕΙ. ἔσται ταυταγί.

ΧΟ. εἰ δὲ παραβαίην, ἑνὶ κριτῇ νικᾶν μόνον.

ΕΠ. ἀκούετε λεῴ· τοὺς ὁπλίτας νυνμενὶ
ἀνελομένους θὤπλ᾽ ἀπιέναι πάλιν οἴκαδε,
σκοπεῖν δ᾽ ὅ τι ἂν προγράφωμεν ἐν τοῖς πινακίοις.

ΧΟ. δολερὸν μὲν ἀεὶ κατὰ πάντα δὴ τρόπον
πέφυκεν ἄνθρωπος· σὺ δ᾽ ὅμως λέγε μοι.
τάχα γὰρ τύχοις ἂν
χρηστὸν ἐξειπὼν ὅ τι μοι παρορᾶτ᾽, ἢ
δύναμίν τινα μείζω
παραλειπομένην ὑπ᾽ ἐμῆς φρενὸς ἀξυνέτου·
σὺ δὲ τοῦθ᾽ οὑρᾷς λέγ᾽ εἰς κοινόν.
ὃ γὰρ ἂν σὺ τύχῃς μοι
ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.

But you (*to Pei.*) the things we summoned them to hear
Expound, declare.

PEI. By Apollo no, not I,
Unless they pledge me such a treaty-pledge
As that small jackanapes[a] who makes the swords
Pledged with his wife, to wit that they'll not bite me
Nor pull me about, nor scratch my—[b]

CH. Fie, for shame!
Not *this*? no, no!

PEI. *My eyes*, I was going to say.

CH. I pledge it.

PEI. Swear!

CH. I swear on these conditions;
So may I win by every judge's vote,
And the whole Theatre's.

PEI. AND SO YOU SHALL.

CH. But if I'm false, then by one vote alone.

HOO. O yes! O yes! Hoplites, take up your arms
And march back homewards; there await the orders
We're going to publish on the notice-boards.

CH. Full of wiles, full of guiles, at all times, in all ways,
Are the children of Men; still we'll hear what he says.
Thou hast haply detected
Something good for the Birds which we never suspected;
Some power of achievement, too high
For my own shallow wit by itself to descry.
But if aught you espy,
Tell it out; for whate'er of advantage shall fall
To ourselves by your aid, shall be common to all.

[a] Said to have been an ugly little cutler Panaetius, who made this formal compact with his wife.

[b] τὸν πρωκτὸν δεικνύς: Schol.

ἀλλ' ἐφ' ὅτῳπερ πράγματι τὴν σὴν ἥκεις γνώμην ἀναπείσας,
λέγε θαρρήσας· ὡς τὰς σπονδὰς οὐ μὴ πρότεροι παραβῶμεν.

ΠΕΙ. καὶ μὴν ὀργῶ νὴ τὸν Δία καὶ προπεφύραται λόγος εἷς μοι,
ὃν διαμάττειν κωλύει οὐδέν· φέρε παῖ στέφανον· καταχεῖσθαι
κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.

ΕΤ. δειπνήσειν μέλλομεν; ἢ τί;

ΠΕΙ. μὰ Δί' ἀλλὰ λέγειν ζητῶ τι πάλαι μέγα καὶ λαρινὸν ἔπος τι,
ὅ τι τὴν τούτων θραύσει ψυχήν· οὕτως ὑμῶν ὑπεραλγῶ,
οἵτινες ὄντες πρότερον βασιλῆς—

ΧΟ. ἡμεῖς βασιλῆς; τίνος;

ΠΕΙ. ὑμεῖς
πάντων ὁπόσ' ἔστιν, ἐμοῦ πρῶτον, τουδί, καὶ τοῦ Διὸς αὐτοῦ.
ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε,
καὶ γῆς.

ΧΟ. καὶ γῆς;

ΠΕΙ. νὴ τὸν Ἀπόλλω.

ΧΟ. τουτὶ μὰ Δί' οὐκ ἐπεπύσμην.

ΠΕΙ. ἀμαθὴς γὰρ ἔφυς κοὐ πολυπράγμων, οὐδ' Αἴσωπον πεπάτηκας,
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι,
προτέραν τῆς γῆς, κἄπειτα νόσῳ τὸν πατέρ' αὐτῆς ἀποθνῄσκειν·

[a] A myrtle wreath was always worn by an orator; *T.* 380.

So expound us the plan you have brought us, my man,
not doubting, it seems, of success.
And don't be afraid, for the treaty we made
we won't be the first to transgress.
PEI. I am hot to begin, and my spirit within
is fermenting the tale to declare.
And my dough I will knead, for there's nought to
impede. Boy, bring me a wreath for my hair,[a]
And a wash for my hands.
EU. Why, what mean these commands?
Is a dinner in near contemplation?
PEI. No dinner, I ween; 'tis a SPEECH that I mean,
a stalwart and brawny oration,
Their spirit to batter, and shiver and shatter.
(To the Birds) So sorely I grieve for your lot
Who once in the prime and beginning of time
were Sovereigns—
CH. We Sovereigns! of what?
PEI. Of all that you see; of him and of me;
of Zeus up above on his throne;
A lineage older and nobler by far
than the Titans and Cronos ye own,
And than Earth.
CH. And than Earth!
PEI. By Apollo 'tis true.
CH. And I never had heard it before!
PEI. Because you've a blind uninquisitive mind,
unaccustomed on Aesop to pore.[b]
The lark had her birth, so he says, before Earth;
then her father fell sick and he died.

E. 131. It was also used in banquets; but the rinsing of the hands belonged to the banquet. P. regards his speech as a feast, and leads up to it by the metaphors taken from bakery: fermentation, mixing, and kneading.

[b] This fable is not in the collection which we have.

γῆν δ' οὐκ εἶναι, τὸν δὲ προκεῖσθαι πεμπταῖον· τὴν δ' ἀποροῦσαν
ὑπ' ἀμηχανίας τὸν πατέρ' αὑτῆς ἐν τῇ κεφαλῇ κατορύξαι.

ΕΥ. ὁ πατὴρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεὼς Κεφαλῆσιν.

ΠΕΙ. οὔκουν δῆτ' εἰ πρότεροι μὲν γῆς πρότεροι δὲ θεῶν ἐγένοντο,
ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἐσθ' ἡ βασιλεία;

ΕΥ. νὴ τὸν Ἀπόλλω· πάνυ τοίνυν χρὴ ῥύγχος βόσκειν σε τὸ λοιπόν·
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ δρυκολάπτῃ.

ΠΕΙ. ὡς δ' οὐχὶ θεοὶ τοίνυν ἦρχον τῶν ἀνθρώπων τὸ παλαιόν,
ἀλλ' ὄρνιθες, κἀβασίλευον, πόλλ' ἐστὶ τεκμήρια τούτων.
αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυόν', ὡς ἐτυράννει
ἦρχέ τε Περσῶν πρῶτον πάντων Δαρείου καὶ Μεγαβάζου,
ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ' ἐκείνης.

ΕΥ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ μέγας διαβάσκει
ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθήν.

---

[a] Κεφαλή was an Attic deme.

[b] Lit. "the oakpecker." "The oak was sacred to Zeus, and

She laid out his body with dutiful care,
but a grave she could nowhere provide;
For the Earth was not yet in existence; at last,
by urgent necessity led,
When the fifth day arrived, the poor creature contrived
to bury her sire in her head.

EU. So the sire of the lark, give me leave to remark,
on the crest of a headland[a] lies dead.

PEI. If therefore, by birth, ye are older than Earth,
if before all the Gods ye existed,
By the right of the firstborn the sceptre is yours;
your claim cannot well be resisted.

EU. I advise you to nourish and strengthen your beak,
and to keep it in trim for a stroke.
Zeus won't in a hurry the sceptre restore
to the woodpecker[b] tapping the oak.

PEI. In times prehistoric 'tis easily proved,
by evidence weighty and ample,
That Birds, and not Gods, were the Rulers of men,
and the Lords of the world; for example,
Time was that the Persians were ruled by the Cock,
a King autocratic, alone;
The sceptre he wielded or ever the names
"Megabazus," "Darius" were known;
And the "Persian"[c] he still by the people is called
from the Empire that once was his own.

EU. And thus, to this hour, the symbol of power
on his head you can always detect:
Like the Sovereign of Persia, alone of the Birds,
he stalks with tiara[d] erect.

the woodpecker in attacking the oak might seem to be attacking Zeus himself": R.

[c] *i.e.* Περσικὸς ὄρνις, *cf.* 707.

[d] The ordinary Persian headdress; the king wore his erect: Herod. v. 49, Xen. *Anab.* ii. 5. 23.

ΠΕΙ. οὕτω δ' ἴσχυέ τε καὶ μέγας ἦν τότε καὶ πολύς, ὥστ' ἔτι καὶ νῦν
ὑπὸ τῆς ῥώμης τῆς τότ' ἐκείνης, ὁπόταν νόμον ὄρθριον ᾄσῃ,
ἀναπηδῶσιν πάντες ἐπ' ἔργον, χαλκῆς, κεραμῆς, σκυλοδέψαι,
σκυτῆς, βαλανῆς, ἀλφιταμοιβοί, τορνευτολυρασπιδοπηγοί·
οἱ δὲ βαδίζουσ' ὑποδησάμενοι νύκτωρ.
ΕΥ. ἐμὲ τοῦτό γ' ἐρώτα.
χλαῖναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων διὰ τοῦτον.
ἐς δεκάτην γάρ ποτε παιδαρίου κληθεὶς ὑπέπινον ἐν ἄστει,
κἄρτι καθεῦδον, καὶ πρὶν δειπνεῖν τοὺς ἄλλους οὗτος ἄρ' ᾖσεν·
κἀγὼ νομίσας ὄρθρον ἐχώρουν Ἁλιμουντάδε, κἄρτι προκύπτω
ἔξω τείχους καὶ λωποδύτης παίει ῥοπάλῳ με τὸ νῶτον·
κἀγὼ πίπτω μέλλω τε βοᾶν, ὁ δ' ἀπέβλισε θοἰμάτιόν μου.
ΠΕΙ. ἰκτῖνος δ' οὖν τῶν Ἑλλήνων ἦρχεν τότε κἀβασίλευεν.
ΧΟ. τῶν Ἑλλήνων;
ΠΕΙ. καὶ κατέδειξέν γ' οὗτος πρῶτος βασιλεύων
προκυλινδεῖσθαι τοῖς ἰκτίνοις.

---

a "Here, as in *κυρβασία*, there seems to be an echo of Herodotus. In vii. 14 the historian had described Xerxes as waxing *μέγας καὶ πολύς*": R.

PEI. So mighty and great was his former estate,
so ample he waxed and so strong,[a]
That still the tradition is potent, and still,
when he sings in the morning his song,[b]
At once from their sleep all mortals upleap,
the cobblers, the tanners, the bakers.
The potters, the bathmen, the smiths, and the shield-
and-the-musical-instrument-makers ;
And some will at eve take their sandals and leave.
EU. I can answer for that, to my cost.
'Twas all through his crowing at eve that my cloak,
the softest of Phrygians, I lost.
I was asked to the Tenth-day feast of a child[c] ;
and I drank ere the feast was begun ;
Then I take my repose ; and anon the cock crows ;
so thinking it daybreak I run
To return from the City to Halimus town[d] ;
but scarce I emerge from the wall,
When I get such a whack with a stick on my back
from a rascally thief, that I fall,
And he skims[e] off my cloak from my shoulders or e'er
for assistance I'm able to bawl.
PEI. Then a Kite was the Sovereign of Hellas of old,
and ruled with an absolute sway.
CH. The Sovereign of Hellas !
PEI. And, taught by his rule,
we wallow on earth to this day
When a Kite we espy.

[b] "*His Song of dawn ; his Morning hymn* with an allusion to the ὄρθιον νόμον, the stirring march of Terpander. See *E.* 741": R.

[c] On the tenth day after birth was the child's name-day feast: 922.

[d] A village not far from Peiraeus.

[e] ἀπέβλισε "for ἀφείλετο, a metaphor from honeycombs": Schol. βλίττω is to take the honey from the combs.

ΕΥ. νὴ τὸν Διόνυσον, ἐγὼ γοῦν
ἐκυλινδούμην ἰκτῖνον ἰδών· κᾆθ' ὕπτιος ὢν ἀναχάσκων
ὀβολὸν κατεβρόχθισα· κᾆτα κενὸν τὸν θύλακον οἴκαδ' ἀφεῖλκον.
ΠΕΙ. Αἰγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ βασιλεὺς ἦν·
χὠπόθ' ὁ κόκκυξ εἴποι "κόκκυ," τότε γ' οἱ Φοίνικες ἅπαντες
τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον.
ΕΥ. τοῦτ' ἄρ' ἐκεῖν' ἦν τοὔπος ἀληθῶς· "κόκκυ· ψωλοὶ πεδίονδε."
ΠΕΙ. ἦρχον δ' οὕτω σφόδρα τὴν ἀρχήν, ὥστ' εἴ τις καὶ βασιλεύοι
ἐν ταῖς πόλεσιν τῶν Ἑλλήνων Ἀγαμέμνων ἢ Μενέλαος,
ἐπὶ τῶν σκήπτρων ἐκάθητ' ὄρνις μετέχων ὅ τι δωροδοκοίη.
ΕΥ. τουτὶ τοίνυν οὐκ ᾔδη 'γώ· καὶ δῆτά μ' ἐλάμβανε θαῦμα,
ὁπότ' ἐξέλθοι Πρίαμός τις ἔχων ὄρνιν ἐν τοῖσι τραγῳδοῖς,
ὁ δ' ἄρ' εἱστήκει τὸν Λυσικράτη τηρῶν ὅ τι δωροδοκοίη.
ΠΕΙ. ὃ δὲ δεινότατόν γ' ἐστὶν ἁπάντων, ὁ Ζεὺς γὰρ ὁ νῦν βασιλεύων

---

[a] ἔαρος ἀρχομένου ἰκτῖνος φαίνεται εἰς τὴν Ἑλλάδα, ἐφ' ᾧ ἡδόμενοι κυλίνδονται: Schol. See 713. For the habit of carrying money in the mouth see *W.* 791.

EU. By Bacchus, 'twas I
saw a Kite in the air; so I wallow [a]
Then raising my eyne from my posture supine,
I give such a gulp that I swallow
O what but an obol I've got in my mouth,
and am forced to return empty-handed.
PEI. And the whole of Phoenice and Egypt was erst
by a masterful Cuckoo commanded.
When his loud cuckoo-cry was resounding on high,
at once the Phoenicians would leap
All hands to the plain, rich-waving with grain,
their wheat and their barley to reap.
EU. So that's why we cry to the circumcised *Ili!*
Cuckoo! To the plain! Cuckoo! [b]
PEI. And whene'er in the cities of Hellas a chief
to honour and dignity grew,
Menelaus or King Agamemnon perchance,
your rule was so firm and decided
That a bird on his sceptre would perch,[c] to partake
of the gifts for his Lordship provided.
EU. Now of that I declare I was never aware;
and I oft have been filled with amaze,
When Priam so noble and stately appeared,
with a bird, in the Tragedy-plays.
But the bird was no doubt for the gifts looking out,
to Lysicrates [d] brought on the sly.
PEI. But the strongest and clearest of proofs is that Zeus
who at present is Lord of the sky

[b] A proverb, used here as a call to work for lusty youths, ψωλοί being equivalent to ἐστυκότες.

[c] The eagle was a common ornament on the sceptre: Herod. i. 195.

[d] A corrupt Athenian officer. The mention of Priam refers to some recent tragedy, in which P. may have been called λυσικράτης as having "destroyed the power" of Troy. See *P.* 992.

αἰετὸν ὄρνιν ἕστηκεν ἔχων ἐπὶ τῆς κεφαλῆς βασιλεὺς ὤν,
ἡ δ' αὖ θυγάτηρ γλαῦχ', ὁ δ' Ἀπόλλων ὥσπερ θεράπων ἱέρακα.

ΕΥ. νὴ τὴν Δήμητρ' εὖ ταῦτα λέγεις. τίνος οὕνεκα ταῦτ' ἄρ' ἔχουσιν;

ΠΕΙ. ἵν' ὅταν θύων τις ἔπειτ' αὐτοῖς ἐς τὴν χεῖρ', ὡς νόμος ἐστίν,
τὰ σπλάγχνα διδῷ, τοῦ Διὸς αὐτοὶ πρότεροι τὰ σπλάγχνα λάβωσιν.
ὤμνυ τ' οὐδεὶς τότ' ἂν ἀνθρώπων θεόν, ἀλλ' ὄρνιθας ἅπαντες·
Λάμπων δ' ὄμνυσ' ἔτι καὶ νυνὶ τὸν χῆν', ὅταν ἐξαπατᾷ τι.
οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἁγίους τ' ἐνόμιζον,
νῦν δ' ἀνδράποδ', ἠλιθίους, Μανᾶς·
ὥσπερ δ' ἤδη τοὺς μαινομένους
βάλλουσ' ὑμᾶς, κἀν τοῖς ἱεροῖς
πᾶς τις ἐφ' ὑμῖν ὀρνιθευτὴς
ἵστησι βρόχους, παγίδας, ῥάβδους,
ἕρκη, νεφέλας, δίκτυα, πηκτάς·
εἶτα λαβόντες πωλοῦσ' ἀθρόους·
οἱ δ' ὠνοῦνται βλιμάζοντες·
κοὐδ' οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν,
ὀπτησάμενοι παρέθενθ' ὑμᾶς,
ἀλλ' ἐπικνῶσιν τυρόν, ἔλαιον,
σίλφιον, ὄξος, καὶ τρίψαντες
κατάχυσμ' ἕτερον γλυκὺ καὶ λιπαρόν,

---

[a] A bird was often represented on the helmet of a deity; as the eagle is proper for Zeus, the falcon will do for Apollo.

Stands wearing, as Royalty's emblem and badge,
an Eagle erect on his head,
Our Lady an owl, and Apollo forsooth,
as a lackey, a falcon[a] instead.

U. By Demeter, 'tis true; that is just what they do;
but tell me the reason, I pray.

EI. That the bird may be ready and able, whene'er
the sacrificed inwards we lay,
As custom demands, in the deity's hands,
to seize before Zeus on the fare.
And none by the Gods, but all by the Birds,
were accustomed aforetime to swear:
And Lampon[b] will vow by the Goose even now,
whenever he's going to cheat you:
So holy and mighty they deemed you of old,
with so deep a respect did they treat you!
Now they treat you as knaves,
and as fools, and as slaves;
Yea they pelt you as though ye were mad.
No safety for you can the Temples ensure,
For the bird-catcher sets his nooses and nets,
And his traps, and his toils, and his bait, and his lure,
And his lime-covered rods in the shrine of the Gods!
Then he takes you, and sets you for sale in the lump;
And the customers, buying, come poking and prying
And twitching and trying,
To feel if your bodies are tender and plump.
And if they decide on your flesh to sup
They don't just roast you and serve you up,
But over your bodies, as prone ye lie,
They grate their cheese and their silphium too,
And oil and vinegar add,
Then a gravy, luscious and rich, they brew,

[b] A soothsayer: see 998.

κᾄπειτα κατεσκέδασαν θερμὸν
τοῦτο καθ' ὑμῶν
αὐτῶν, ὥσπερ κενεβρείων.

ΧΟ. πολὺ δή, πολὺ δὴ χαλεπωτάτους λόγους [ἀντ.
ἤνεγκας ἄνθρωφ'. ὡς ἐδάκρυσά γ' ἐμῶν
πατέρων κάκην, οἳ
τάσδε τὰς τιμὰς προγόνων παραδόντων
ἐπ' ἐμοῦ κατέλυσαν.
σὺ δέ μοι κατὰ δαίμονα καί τινα συντυχίαν
ἀγαθὴν ἥκεις ἐμοὶ σωτήρ.
ἀναθεὶς γὰρ ἐγώ σοι
τὰ νεοττία κἀμαυτὸν οἰκίσω δή.
ἀλλ' ὅ τι χρὴ δρᾶν, σὺ δίδασκε παρών· ὡς ζῆν
οὐκ ἄξιον ἡμῖν,
εἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν
βασιλείαν.

ΠΕΙ. καὶ δὴ τοίνυν πρῶτα διδάσκω μίαν ὀρνίθων
πόλιν εἶναι,
κᾄπειτα τὸν ἀέρα πάντα κύκλῳ καὶ πᾶν τουτὶ
τὸ μεταξὺ
περιτειχίζειν μεγάλαις πλίνθοις ὀπταῖς ὥσπερ
Βαβυλῶνα.

ΕΥ. ὦ Κεβριόνη καὶ Πορφυρίων ὡς σμερδαλέον τὸ
πόλισμα.

ΠΕΙ. κἄπειδὰν τοῦτ' ἐπανεστήκῃ, τὴν ἀρχὴν τὸν Δί'
ἀπαιτεῖν·
κᾂν μὲν μὴ φῇ μηδ' ἐθελήσῃ μηδ' εὐθὺς
γνωσιμαχήσῃ,

And pour it in soft warm streams o'er you,
As though ye were carrion noisome and dry.

CH. O man, 'tis indeed a most pitiful tale[a]
Thou hast brought to our ears; and I can but bewail
Our fathers' demerit,
Who born such an Empire as this to inherit
Have lost it, have lost it, for me!
But now thou art come, by good Fortune's decree,
Our Saviour to be,
And under thy charge, whatsoever befall,
I will place my own self, and my nestlings, and all.
Now therefore do you tell us what we must do;
since life is not worth our retaining,
Unless we be Lords of the world as before,
our ancient dominion regaining.
PEI. Then first I propose that the Air ye enclose,
and the space 'twixt the Earth and the sky,
Encircling it all with a brick-builded wall,
like Babylon's, solid and high;[b]
And there you must place the abode of your race,
and make them one State, and one nation.
EU. O Porphyrion! O Cebriones!
how stupendous the fortification!
PEI. When the wall is complete, send a messenger fleet,
the empire from Zeus to reclaim.
And if he deny, or be slow to comply,
nor retreat in confusion and shame,

[a] "These words are perhaps borrowed from Eur. *Alcestis* 442 πολὺ δή, πολὺ δὴ γυναῖκ' ἀρίσταν; a play which is again drawn upon, *infra* 1244": R.

[b] Another reminiscence of Herodotus, i. 179. This reminds E. of the assault which the Giants made upon Olympus, and he invokes two of them. See 1252.

ἱερὸν πόλεμον πρωὐδᾶν αὐτῷ, καὶ τοῖσι θεοῖσιν ἀπειπεῖν
διὰ τῆς χώρας τῆς ὑμετέρας ἐστυκόσι μὴ διαφοιτᾶν,
ὥσπερ πρότερον μοιχεύσοντες τὰς Ἀλκμήνας κατέβαινον
καὶ τὰς Ἀλόπας καὶ τὰς Σεμέλας· ἤνπερ δ' ἐπίωσ', ἐπιβάλλειν
σφραγῖδ' αὐτοῖς ἐπὶ τὴν ψωλήν, ἵνα μὴ βινῶσ' ἔτ' ἐκείνας.
τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα κελεύω,
ὡς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοιπόν,
κἄπειτα θεοῖς ὕστερον αὖθις· προσνείμασθαι δὲ πρεπόντως
τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἁρμόζῃ καθ' ἕκαστον·
ἢν Ἀφροδίτῃ θύῃ, πυροὺς ὄρνιθι φαληρίδι θύειν·
ἢν δὲ Ποσειδῶνί τις οἶν θύῃ, νήττῃ πυροὺς καθαγίζειν·
ἢν δ' Ἡρακλέει θύῃ τι, λάρῳ ναστοὺς θύειν μελιτούττας·
κἂν Διὶ θύῃ βασιλεῖ κριόν, βασιλεύς ἐστ' ὀρχίλος ὄρνις,
ᾧ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην σφαγιάζειν.

---

[a] "About thirty-five years before the date of this comedy occurred the brief Holy War, for which the Scholiast refers to Thuc. i. 112": R.

[b] "These were women, loved by the gods. Alcmena bore Heracles, and Semele Dionysus, to Zeus. Alope bore Hippothoön to Poseidon": R.

[c] The φαληρὶς was appropriate to Aphrodite κατὰ συνέμφασιν τοῦ φαλλοῦ (Athenaeus, vii. 126).

[d] "This little bird derived its Greek name βασιλίσκος, its Latin *Regulus*, and its English *Kinglet* from the well-known fable of Aesop. The assembled birds had agreed that whichever of

Proclaim ye against him a Holy War,[a]
and announce that no longer below,
On their lawless amours through these regions of yours,
will the Gods be permitted to go.
No more through the air (to their Alopes fair,
their Alcmenas, their Semeles[b] wending)
May they post in hot love, as of old, from above,
for if ever you catch them descending,
You will clap on their dissolute persons a seal,
their evil designs to prevent!
And then let another ambassador-bird
to men with this message be sent,
That the Birds being Sovereigns, to them must be paid
all honour and worship divine,
And the Gods for the future to them be postponed.
Now therefore assort and combine
Each God with a bird, whichever will best
with his nature and attributes suit;
If to Queen Aphrodite a victim ye slay,
first sacrifice grain to the coot[c];
If a sheep to Poseidon ye slay, to the duck
let wheat as a victim be brought;
And a big honey-cake for the cormorant make,
if ye offer to Heracles aught.
Bring a ram for King Zeus! But ye first must produce
for our Kinglet, the gold-crested wren,[d]
A masculine midge, full formed and entire,
to be sacrificed duly by men.

them could fly the highest should be their King. The Eagle soared far above the rest, but when he had attained the highest point to which he could by any possibility ascend, a little golden-crested wren which had nestled unperceived in his plumage, spread its tiny wings and flew up a few yards higher. Hence its claim to be King of Birds; and hence its association here with Zeus, the King of the Gods": R.

ΕΥ. ἥσθην σέρφῳ σφαγιαζομένῳ. βροντάτω νῦν ὁ μέγας Ζάν.
ΧΟ. καὶ πῶς ἡμᾶς νομιοῦσι θεοὺς ἄνθρωποι κοὐχὶ κολοιούς,
οἳ πετόμεσθα πτέρυγάς τ' ἔχομεν;
ΠΕΙ. ληρεῖς· καὶ νὴ Δί' ὅ γ' Ἑρμῆς
πέταται θεὸς ὤν, πτέρυγάς τε φορεῖ, κἄλλοι γε θεοὶ πάνυ πολλοί.
αὐτίκα Νίκη πέταται πτερύγοιν χρυσαῖν καὶ νὴ Δί' Ἔρως γε·
Ἶριν δέ γ' Ὅμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι πελείῃ.
ΕΥ. ὁ Ζεὺς δ' ἡμῖν οὐ βροντήσας πέμψει πτερόεντα κεραυνόν;
ΠΕΙ. ἢν δ' οὖν ὑμᾶς μὲν ὑπ' ἀγνοίας εἶναι νομίσωσι τὸ μηδέν,
τούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ, τότε χρὴ στρούθων νέφος ἀρθὲν
καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐτῶν ἀνακάψαι·
κἄπειτ' αὐτοῖς ἡ Δημήτηρ πυροὺς πεινῶσι μετρείτω.
ΕΥ. οὐκ ἐθελήσει μὰ Δί', ἀλλ' ὄψει προφάσεις αὐτὴν παρέχουσαν.
ΠΕΙ. οἱ δ' αὖ κόρακες τῶν ζευγαρίων, οἷσιν τὴν γῆν καταροῦσιν,
καὶ τῶν προβάτων τοὺς ὀφθαλμοὺς ἐκκοψάντων ἐπὶ πείρᾳ.

[a] Doric for Ζεύς.

EU. I am *tickled* and pleased with the sacrificed midge.
Now thunder away, great Zan [a] !

CH. But men, will they take us for Gods, and not daws,—
do ye really believe that they can—
If they see us on wings flying idly about ?

PEI. Don't say such ridiculous things !
Why, Hermes, and lots of the deities too,
go flying about upon wings.
There is Victory, bold on her pinions of gold ;
and then, by the Powers, there is Love ;
And Iris, says Homer, shoots straight through the skies,
with the ease of a terrified dove.[b]

EU. And the thunderbolt flies upon wings, I surmise :
what if Zeus upon us let it fall ?

PEI. But suppose that mankind, being stupid and blind,
should account you as nothing at all,
And still in the Gods of Olympus believe—
why then, like a cloud, shall a swarm
Of sparrows and rooks settle down on their stooks,
and devour all the seed in the farm.
Demeter may fill them with grain, if she will,
when hungry and pinched they entreat her.[c]

EU. O no, for by Zeus, she will make some excuse ;
that is always the way with Demeter.

PEI. And truly the ravens shall pluck out the eyes
of the oxen that work in the plough,
Of the flocks and the herds, as a proof that the Birds
are the Masters and Potentates now.[d]

[b] Hermes, Victory, Iris, and Eros were represented with wings. In the *Iliad* (v. 778) Hera and Athena are compared to τρήρωσι πελειάσιν ; in the Hymn to Apollo, Iris and Eileithyia.

[c] An allusion to the doles of wheat often promised by demagogues.

[d] As a test of the power of the Birds, and the powerlessness of the Gods.

εἶθ' ὅ γ' Ἀπόλλων ἰατρός γ' ὢν ἰάσθω· μισθοφορεῖ δέ.

ΕΥ. μὴ πρίν γ' ἂν ἐγὼ τὼ βοιδαρίω τὠμὼ πρώτιστ' ἀποδῶμαι.

ΠΕΙ. ἢν δ' ἡγῶνται σὲ θεὸν σὲ βίον σὲ δὲ γῆν σὲ Κρόνον σὲ Ποσειδῶ,
ἀγάθ' αὐτοῖσιν πάντα παρέσται.

ΧΟ. λέγε δή μοι τῶν ἀγαθῶν ἕν.

ΠΕΙ. πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρνοπες οὐ κατέδονται,
ἀλλὰ γλαυκῶν λόχος εἷς αὐτοὺς καὶ κερχνήδων ἐπιτρίψει.
εἶθ' οἱ κνῖπες καὶ ψῆνες ἀεὶ τὰς συκᾶς οὐ κατέδονται,
ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία κιχλῶν.

ΧΟ. πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς; καὶ γὰρ τούτου σφόδρ' ἐρῶσιν.

ΠΕΙ. τὰ μὲν ἄλλ' αὐτοῖς μαντευομένοις οὗτοι δώσουσι τὰ χρηστά,
τάς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν κατεροῦσιν,
ὥστ' ἀπολεῖται τῶν ναυκλήρων οὐδείς.

ΧΟ. πῶς οὐκ ἀπολεῖται;

ΠΕΙ. προερεῖ τις ἀεὶ τῶν ὀρνίθων μαντευομένῳ περὶ τοῦ πλοῦ·
"νυνὶ μὴ πλεῖ, χειμὼν ἔσται·" "νυνὶ πλεῖ, κέρδος ἐπέσται."

ΕΥ. γαῦλον κτῶμαι καὶ ναυκληρῶ, κοὐκ ἂν μείναιμι παρ' ὑμῖν.

ΠΕΙ. τοὺς θησαυρούς τ' αὐτοῖς δείξουσ', οὓς οἱ πρότεροι κατέθεντο,

Apollo the leech, if his aid they beseech,
may cure them ; but then they must pay !
EU. Nay but hold, nay but hold, nor begin till I've sold
my two little oxen I pray.
PEI. But when once to esteem you as God, and as Life,
and as Cronos and Earth they've begun,
And as noble Poseidon, what joys shall be theirs !
CH. Will you kindly inform me of one ?
PEI. The delicate tendrils and bloom of the vine
no more shall the locusts molest,
One gallant brigade of the kestrels and owls
shall rid them at once of the pest.
No more shall the mite and the gall-making blight
the fruit of the fig-tree devour ;
Of thrushes one troop on their armies shall swoop,
and clear them all off in an hour.
CH. But how shall we furnish the people with wealth ?
It is wealth that they mostly desire.
PEI. Choice blessings and rare ye shall give them whene'er
they come to your shrine to inquire.
To the seer ye shall tell when 'tis lucky and well
for a merchant to sail o'er the seas,
So that never a skipper again shall be lost.
CH. What, " never " ? Explain if you please.
PEI. Are they seeking to know when a voyage to go ?
The Birds shall give answers to guide them.
Now stick to the land, there's a tempest at hand !
Now sail ! and good luck shall betide them.
EU. A galley for me ; I am off to the sea !
No longer with you will I stay.
PEI. The treasures of silver long since in the earth
by their forefathers hidden away

τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες,
"οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἴ τις ἄρ' ὄρνις."

ΕΥ. πωλῶ γαῦλον, κτῶμαι σμινύην, καὶ τὰς ὑδρίας ἀνορύττω.

ΧΟ. πῶς δ' ὑγιείαν δώσομεν αὐτοῖς, οὖσαν παρὰ τοῖσι θεοῖσιν;

ΠΕΙ. ἢν εὖ πράττωσ', οὐχ ὑγιεία μεγάλη τοῦτ' ἐστί; σάφ' ἴσθι,
ὡς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς οὐδεὶς ὑγιαίνει.

ΧΟ. πῶς δ' ἐς γῆράς ποτ' ἀφίξονται; καὶ γὰρ τοῦτ' ἔστ' ἐν Ὀλύμπῳ·
ἢ παιδάρι' ὄντ' ἀποθνήσκειν δεῖ;

ΠΕΙ. μὰ Δί' ἀλλὰ τριακόσι' αὐτοῖς
ἔτι προσθήσουσ' ὄρνιθες ἔτη.

ΧΟ. παρὰ τοῦ;

ΠΕΙ. παρ' ὅτου; παρ' ἑαυτῶν.
οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζώει λακέρυζα κορώνη;

ΕΥ. αἰβοῖ ὡς πολλῷ κρείττους οὗτοι τοῦ Διὸς ἡμῖν βασιλεύειν.

ΠΕΙ. οὐ γὰρ πολλῷ;
πρῶτον μέν γ' οὐχὶ νεὼς ἡμᾶς
οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,
οὐδὲ θυρῶσαι χρυσαῖσι θύραις,
ἀλλ' ὑπὸ θάμνοις καὶ πρινιδίοις
οἰκήσουσιν, τοῖς δ' αὖ σεμνοῖς
τῶν ὀρνίθων δένδρον ἐλαίας

To men ye shall show, for the secret ye know.
How often a man will declare,
There is no one who knows where my treasures repose, if it be not a bird of the air.[a]
EU. My galley may go; I will buy me a hoe, and dig for the crock and the casket.
CH. But Health, I opine, is a blessing divine; can we give it to men if they ask it?
PEI. If they've plenty of wealth, they'll have plenty of health;
ye may rest quite assured that they will.
Did you ever hear tell of a man that was well, when faring remarkably ill?
CH. Long life 'tis Olympus alone can bestow; so can men live as long as before?
Must they die in their youth?
PEI. Die? No! why in truth their lives by three hundred or more
New years ye will lengthen.
CH. Why, whence will they come?
PEI. From your own inexhaustible store.
What! dost thou not know that the noisy-tongued crow lives five generations of men?
EU. O fie! it is plain they are fitter to reign than the Gods; let us have them again.
PEI. Ay fitter by far!
No need for their sakes to erect and adorn
Great temples of marble with portals of gold.
Enough for the birds on the brake and the thorn
And the evergreen oak their receptions to hold.
Or if any are noble, and courtly, and fine,
The tree of the olive will serve for their shrine.

[a] A proverb; οὐδείς με θεωρεῖ, πλὴν ὁ παραπτάμενος ὄρνις: Schol.

ὁ νεὼς ἔσται· κοὐκ ἐς Δελφοὺς
οὐδ' εἰς Ἄμμων' ἐλθόντες ἐκεῖ
θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις
καὶ τοῖς κοτίνοις στάντες ἔχοντες
κριθάς, πυρούς, εὐξόμεθ' αὐτοῖς
ἀνατείνοντες τὼ χεῖρ' ἀγαθῶν
διδόναι τι μέρος· καὶ ταῦθ' ἡμῖν
  παραχρῆμ' ἔσται
πυροὺς ὀλίγους προβαλοῦσιν.

ΧΟ. ὦ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων,
οὐκ ἔστιν ὅπως ἂν ἐγώ ποθ' ἑκὼν τῆς σῆς γνώμης ἔτ' ἀφείμην.
ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις
ἐπηπείλησα καὶ κατώμοσα,
ἢν σὺ παρ' ἐμὲ θέμενος
ὁμόφρονας λόγους δικαίους
  ἀδόλους ὁσίους
ἐπὶ θεοὺς ἴῃς, ἐμοὶ
φρονῶν ξυνῳδά, μὴ πολὺν χρόνον
θεοὺς ἔτι σκῆπτρα τἀμὰ τρίψειν.
ἀλλ' ὅσα μὲν δεῖ ῥώμῃ πράττειν, ἐπὶ ταῦτα τεταξόμεθ' ἡμεῖς·
ὅσα δὲ γνώμῃ δεῖ βουλεύειν, ἐπὶ σοὶ τάδε πάντ' ἀνάκειται.

ΕΠ. καὶ μὴν μὰ τὸν Δί' οὐχὶ νυστάζειν ἔτι
ὥρα 'στὶν ἡμῖν οὐδὲ μελλονικιᾶν,
ἀλλ' ὡς τάχιστα δεῖ τι δρᾶν· πρῶτον δέ τοι

[a] Delphi, with the oracle of Apollo; Ammon in Libya, with the oracle of Zeus.

No need, when a blessing we seek, to repair
To Delphi or Ammon,[a] and sacrifice there;
We will under an olive or arbutus stand
With a present of barley and wheat,
And piously lifting our heart and our hand
The birds for a boon we'll entreat,
And the boon shall be ours, and our suit we shall gain
At the cost of a few little handfuls of grain.

CH. I thought thee at first of my foemen the worst; and lo, I have found thee the wisest
And best of my friends, and our nation intends to do whatsoe'er thou advisest.
A spirit so lofty and rare
Thy words have within me excited,
That I lift up my soul, and I swear
That if Thou wilt with Me be united
In bonds that are holy and true
And honest and just and sincere,
If our hearts are attuned to one song,
We will march on the Gods without fear;
The sceptre—MY sceptre, MY due,—
They shall not be handling it long!
So all that by muscle and strength can be done, we Birds will assuredly do;
But whatever by prudence and skill must be won, we leave altogether to you.

HOO. Aye and, by Zeus, the time is over now
For drowsy nods and Nicias-hesitations.[b]
We must be up and doing! And do you,

[b] The word is coined in reference to the dilatory character of Nicias (*cf.* Thuc. vi. 8-25), and also seems to suggest "delaying victory."

εἰσέλθετ᾽ ἐς νεοττιάν γε τὴν ἐμὴν
καὶ τἀμὰ κάρφη καὶ τὰ παρόντα φρύγανα,
καὶ τοὔνομ᾽ ἡμῖν φράσατον.

ΠΕΙ. ἀλλὰ ῥᾳδιον.
ἐμοὶ μὲν ὄνομα Πεισθέταιρος.

ΕΠ. τῷ δὲ τί;

ΠΕΙ. Εὐελπίδης Κριῶθεν.[a]

ΕΠ. ἀλλὰ χαίρετον
ἄμφω.

ΠΕΙ. δεχόμεθα.

ΕΠ. δεῦρο τοίνυν εἴσιτον.

ΠΕΙ. ἴωμεν· εἰσηγοῦ σὺ λαβὼν ἡμᾶς.

ΕΠ. ἴθι.

ΠΕΙ. ἀτάρ, τὸ δεῖνα, δεῦρ᾽ ἐπανάκρουσαι πάλιν.
φέρ᾽ ἴδω, φράσον νῷν, πῶς ἐγώ τε χοὐτοσὶ
ξυνεσόμεθ᾽ ὑμῖν πετομένοις οὐ πετομένω;

ΠΕΙ. καλῶς.

ΕΠ. ὅρα νυν, ὡς ἐν Αἰσώπου λόγοις[b]
ἐστὶν λεγόμενον δή τι, τὴν ἀλώπεχ᾽, ὡς
φλαύρως ἐκοινώνησεν αἰετῷ ποτέ.

ΕΠ. μηδὲν φοβηθῇς· ἔστι γάρ τι ῥίζιον,
ὃ διατραγόντ᾽ ἔσεσθον ἐπτερωμένω.

ΠΕΙ. οὕτω μὲν εἰσίωμεν. ἄγε δὴ Ξανθία
καὶ Μανόδωρε λαμβάνετε τὰ στρώματα.

ΧΟ. οὗτος σὲ καλῶ, σὲ καλῶ.

ΕΠ. τί καλεῖς;

ΧΟ. τούτους μὲν ἄγων μετὰ σαυτοῦ
ἀρίστισον εὖ· τὴν δ᾽ ἡδυμελῆ ξύμφωνον ἀηδόνα
Μούσαις

---

[a] The deme Κριώα.
[b] This fable, Aesop No. 1, is a prose version of a poetic fable

Or e'er we start, visit this nest of mine,
My bits of things, my little sticks and straws;
And tell me what your names are.

PEI. That's soon done.
My name is Peisthetaerus.

HOO. And your friend's?

PEI. Euelpides of Crio.[a]

HOO. Well, ye are both
Heartily welcome.

PEI. Thank you.

HOO. Come ye in.

PEI. Aye, come we in; you, please, precede us.

HOO. Come.

PEI. But—dear! what was it? step you back a moment.
O yes,—but tell us, how can he and I
Consort with you, we wingless and you winged?

HOO. Why, very well.

PEI. Nay, but in Aesop's fables
There's something, mind you, told about the fox
How ill it fared, consorting with an eagle.[b]

HOO. O never fear; for there's a little root
Which when ye have eaten, ye will both be winged.

PEI. That being so, we'll enter. Xanthias there,
And Manodorus,[c] bring along the traps.

CH. O stay, and O stay!

HOO. Why what ails you to-day?

CH. Take the gentlemen in, and regale them, we say
But O for the nightingale peerless in song,
who chants in the choir of the Muses her lay;

by Archilochus: Schol. An Eagle and a Fox had sworn friendship. The Eagle built her eyry in a lofty tree; the Fox littered in a brake at the foot, and then one day the Eagle carried off the cubs to feed her eaglets.

[c] Stage attendants: 434.

κατάλειφ᾽ ἡμῖν δεῦρ᾽ ἐκβιβάσας, ἵνα παίσωμεν
μετ᾽ ἐκείνης.
ΠΕΙ. ὦ τοῦτο μέντοι νὴ Δί᾽ αὐτοῖσιν πιθοῦ·
ἐκβίβασον ἐκ τοῦ βουτόμου τοὐρνίθιον.
ΕΥ. ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτήν, ἵνα
καὶ νὼ θεασώμεσθα τὴν ἀηδόνα.
ΕΠ. ἀλλ᾽ εἰ δοκεῖ σφῷν, ταῦτα χρὴ δρᾶν. ἡ Πρόκνη
ἔκβαινε, καὶ σαυτὴν ἐπιδείκνυ τοῖς ξένοις.
ΠΕΙ. ὦ Ζεῦ πολυτίμηθ᾽ ὡς καλὸν τοὐρνίθιον,
ὡς δ᾽ ἁπαλόν, ὡς δὲ λευκόν.
ΕΥ. ἆρά γ᾽ οἶσθ᾽ ὅτι
ἐγὼ διαμηρίζοιμ᾽ ἂν αὐτὴν ἡδέως;
ΠΕΙ. ὅσον δ᾽ ἔχει τὸν χρυσόν, ὥσπερ παρθένος.
ΕΥ. ἐγὼ μὲν αὐτὴν κἂν φιλῆσαί μοι δοκῶ.
ΠΕΙ. ἀλλ᾽ ὦ κακόδαιμον ῥύγχος ὀβελίσκοιν ἔχει.
ΕΥ. ἀλλ᾽ ὥσπερ ᾠὸν νὴ Δί᾽ ἀπολέψαντα χρὴ
ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾆθ᾽ οὕτω φιλεῖν.
ΕΠ. ἴωμεν.
ΠΕΙ. ἡγοῦ δὴ σὺ νῷν τύχἀγαθῇ.

ΧΟ. ὦ φίλη, ὦ ξουθή,
ὦ φίλτατον ὀρνέων,
πάντων ξύννομε τῶν ἐμῶν
ὕμνων, ξύντροφ᾽ ἀηδοῖ,
ἦλθες, ἦλθες, ὤφθης,
ἡδὺν φθόγγον ἐμοὶ φέρουσ᾽·
ἀλλ᾽ ὦ καλλιβόαν κρέκουσ᾽
αὐλὸν φθέγμασιν ἠρινοῖς,
ἄρχου τῶν ἀναπαίστων.

[a] *Enter Procne, with nightingale's head and wings, otherwise clad as a girl, in rich costume.*

[b] "No doubt the Parabasis was delivered with the accompaniment of the flute": R.

Our sweetest and best, fetch her out of the nest,
and leave her awhile with the Chorus to play.
PEI. O do, by Zeus, grant them this one request;
Fetch out the little warbler from the reeds.
EU. Yes, fetch her out by all the Gods, that so
We too may gaze upon the nightingale.
HOO. Well, if you wish it, so we'll have it. Procne,
Come hither, dear, and let the strangers see you.[a]
PEI. Zeus, what a darling lovely little bird!
How fair, and tender!
EU. O the little love,
Wouldn't I like to be her mate this instant!
PEI. And O the gold she is wearing, like a girl.
EU. Upon my word, I've half a mind to kiss her!
PEI. Kiss her, you fool! Her beak's a pair of spits.
EU. But I would treat her like an egg, and strip
The egg-shell from her poll, and kiss her so.
HOO. Come, go we in.
PEI. Lead on, and luck go with us.

CH. O darling! O tawny-throat!
Love, whom I love the best,
Dearer than all the rest,
Playmate and partner in
All my soft lays,
Thou art come! Thou art come!
Thou hast dawned on my gaze,
I have heard thy sweet note,
Nightingále! Nightingále!
Thou from thy flute Softly-sounding canst bring
Music to suit With our songs of the Spring:
Begin then I pray
Our own anapaestic address to essay.[b]

ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι,
ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φῦλ' ἀμενηνά,
ἀπτῆνες, ἐφημέριοι, ταλαοὶ βροτοί, ἀνέρες εἰκελόνειροι,
πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἐοῦσιν,
τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἄφθιτα μηδομένοισιν,
ἵν' ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν μετεώρων,
φύσιν οἰωνῶν, γένεσίν τε θεῶν, ποταμῶν τ', Ἐρέβους τε, Χάους τε,
εἰδότες ὀρθῶς, παρ' ἐμοῦ Προδίκῳ κλάειν εἴπητε τὸ λοιπόν.
Χάος ἦν καὶ Νὺξ Ἔρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς,
γῆ δ' οὐδ' ἀὴρ οὐδ' οὐρανὸς ἦν· Ἐρέβους δ' ἐν ἀπείροσι κόλποις
τίκτει πρώτιστον ὑπηνέμιον Νὺξ ἡ μελανόπτερος ᾠόν,
ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινός,
στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνεμώκεσι δίναις.
οὗτος Χάει ἠερόεντι μιγεὶς νυχίῳ κατὰ Τάρταρον εὐρὺν

---

[a] "Aristophanes employs the Hesiodic and other cosmogonies here, just as he employed the Fables of Aesop, *supra* 471, for his own comic purposes, to build up the theory that the sceptre belonged to the Birds by right of primogeniture": R. With ὀλιγοδρανέες and εἰκελόνειροι compare Aesch. *Prom.* 558 ὀλιγοδρανίαν ἄκικυν, ἰσόνειρον; there are echoes also of Hesiod, *Theog.* 305 ἀθάνατος καὶ ἀγήρατος, *Theog.* 544, 549, 560 Ζεὺς ἄφθιτα μηδέα εἰδώς. Prometheus was supposed to have moulded men out of mud or clay. The "pedigree of the rivers" is given in *Theog.* 337-70.

[b] The famous sophist, *C.* 361.

[c] Hesiod, *Theog.* 108-25; Τάρταρος εὐρύς, *Theog.* 868.

[d] "This story of Eros 'blossoming' from an egg has no

Ye men who are dimly existing below,
who perish and fade as the leaf,
Pale, woebegone, shadowlike, spiritless folk,
life feeble and wingless and brief,
Frail castings in clay, who are gone in a day,
like a dream full of sorrow and sighing,
Come listen with care to the Birds of the air,
the ageless, the deathless, who flying
In the joy and the freshness of Ether, are wont
to muse upon wisdom undying.
We will tell you of things transcendental; of Springs
and of Rivers the mighty upheaval;
The nature of Birds; and the birth of the Gods:
and of Chaos and Darkness primeval.[a]
When this ye shall know, let old Prodicus [b] go,
and be hanged without hope of reprieval.
THERE WAS Chaos at first, and Darkness, and Night,
and Tartarus vasty and dismal [c];
But the Earth was not there, nor the Sky, nor the Air,
till at length in the bosom abysmal
Of Darkness an egg, from the whirlwind conceived,
was laid by the sable-plumed Night.
And out of that egg, as the Seasons revolved,
sprang Love, the entrancing, the bright,[d]
Love brilliant and bold with his pinions of gold,
like a whirlwind, refulgent and sparkling!
Love hatched us, commingling in Tartarus wide,
with Chaos, the murky, the darkling,

counterpart in Hesiod. We must seek its origin, as Beck observes, in the old Orphic legends, which taught that from a mystic egg, representing the undeveloped universe, sprang Φάνης, the prototype of Ἔρως, the creator of all things, *χρυσείαις πτερύγεσσι φορεύμενος ἔνθα καὶ ἔνθα*. From the same source comes the *ἀπείροσι κόλποις* (in the Orphic hymns *ἀπειρεσίοις ὑπὸ κόλποις*) mentioned two lines above": R.

ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν ἐς φῶς.
πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρως ξυν έμιξεν ἅπαντα·
ξυμμιγνυμένων δ' ἑτέρων ἑτέροις γένετ' οὐρανός, ὠκεανός τε,
καὶ γῆ, πάντων τε θεῶν μακάρων γένος ἄφθιτον. ὧδε μέν ἐσμεν
πολὺ πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ' ὡς ἐσμὲν Ἔρωτος
πολλοῖς δῆλον· πετόμεσθά τε γὰρ καὶ τοῖσιν ἐρῶσι σύνεσμεν·
πολλοὺς δὲ καλοὺς ἀπομωμοκότας παῖδας πρὸς τέρμασιν ὥρας
διὰ τὴν ἰσχὺν τὴν ἡμετέραν διεμήρισαν ἄνδρες ἐρασταί,
ὁ μὲν ὄρτυγα δούς, ὁ δὲ πορφυρίων', ὁ δὲ χῆν', ὁ δὲ Περσικὸν ὄρνιν.
πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ μέγιστα.
πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος, ὀπώρας·
σπείρειν μέν, ὅταν γέρανος κρώζουσ' ἐς τὴν Λιβύην μεταχωρῇ·
καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι καθεύδειν,
εἶτα δ' Ὀρέστῃ χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν ἀποδύῃ.
ἰκτῖνος δ' αὖ μετὰ ταῦτα φανεὶς ἑτέραν ὥραν ἀποφαίνει,

---

[a] ἀνήγαγεν ἐς φῶς, Hes. *Theog.* 625.
[b] Hesiod, *Works and Days*, 448-50.
[c] Cp. *ibid.* 45. πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι, *Works and Days*, 629.

And brought us above, as the firstlings of love,
and first to the light we ascended.[a]
There was never a race of Immortals at all
till Love had the universe blended ;
Then all things commingling together in love,
there arose the fair Earth, and the Sky,
And the limitless Sea ; and the race of the Gods,
the Blessed, who never shall die.
So we than the Blessed are older by far ;
and abundance of proof is existing
That we are the children of Love, for we fly,
unfortunate lovers assisting.
And many a man who has found, to his cost,
that his powers of persuasion have failed,
And his loves have abjured him for ever, again
by the power of the Birds has prevailed ;
For the gift of a quail, or a Porphyry rail,
or a Persian, or goose, will regain them.
And the chiefest of blessings ye mortals enjoy,
by the help of the Birds ye obtain them.
'Tis from us that the signs of the Seasons in turn,
Spring, Winter, and Autumn are known.
When to Libya the crane flies clanging again,
it is time for the seed to be sown,[b]
And the skipper may hang up his rudder awhile,[c]
and sleep after all his exertions,
And Orestes[d] may weave him a wrap to be warm
when he's out on his thievish excursions.
Then cometh the kite, with its hovering flight,
of the advent of Spring to tell,[e]

[d] The highwayman, below 1491. A. warns him to wrap up at night, as Hesiod, *W. and D.* 537, warns the farmer to put on· *χλαῖνάν τε μαλακὴν καὶ τερμιόεντα χιτῶνα.*

[e] See 499 and note.

ἡνίκα πεκτεῖν ὥρα προβάτων πόκον ἠρινόν· εἶτα
    χελιδών,
ὅτε χρὴ χλαῖναν πωλεῖν ἤδη καὶ ληδάριόν τι πρίασθαι.
ἐσμὲν δ' ὑμῖν Ἄμμων, Δελφοί, Δωδώνη, Φοῖβος
    Ἀπόλλων.
ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνεις οὕτω πρὸς ἅπαντα
    τρέπεσθε,
πρός τ' ἐμπορίαν, καὶ πρὸς βιότου κτῆσιν, καὶ πρὸς
    γάμον ἀνδρός.
ὄρνιν τε νομίζετε πάνθ' ὅσαπερ περὶ μαντείας διακρίνει·
φήμη γ' ὑμῖν ὄρνις ἐστί, πταρμόν τ' ὄρνιθα καλεῖτε,
ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον
    ὄρνιν.
ἆρ' οὐ φανερῶς ἡμεῖς ὑμῖν ἐσμὲν μαντεῖος Ἀπόλλων;

ἢν οὖν ἡμᾶς νομίσητε θεούς,
ἕξετε χρῆσθαι μάντεσι-μούσαις
ἦρος ἐν ὥραις, χειμῶνι, θέρει,
μετρίῳ πνίγει· κοὐκ ἀποδράντες
καθεδούμεθ' ἄνω σεμνυνόμενοι
παρὰ ταῖς νεφέλαις ὥσπερ χὠ Ζεύς·
ἀλλὰ παρόντες δώσομεν ὑμῖν
αὐτοῖς, παισίν, παίδων παισίν,
    πλουθυγιείαν,
εὐδαιμονίαν, βίον, εἰρήνην,
νεότητα, γέλωτα, χορούς, θαλίας,
    γάλα τ' ὀρνίθων·

---

[a] See 618 and note. Dodona, oracle of Zeus.

[b] The words ὄρνις and οἰωνός were used to signify any omen: *K.* 28, *P.* 63.

[c] "I have substituted ἦρος ἐν ὥραις for the reading of the

And the Spring sheep-shearing begins ; and next,
your woollen attire you sell,
And buy you a lighter and daintier garb,
when you note the return of the swallow.
Thus your Ammon, Dodona, and Delphi are we ;
we are also your Phoebus Apollo.[a]
For whatever you do, if a trade you pursue,
or goods in the market are buying,
Or the wedding attend of a neighbour and friend,
first you look to the Birds and their flying.
And whene'er you of omen or augury speak,
'tis a bird you are always repeating ;
A Rumour's a bird, and a sneeze is a bird,
and so is a word or a meeting,[b]
A servant's a bird, and an ass is a bird.
It must therefore assuredly follow
That the Birds are to you (I protest it is true)
your prophetic divining Apollo.

Then take us for Gods, as is proper and fit,
And Muses Prophetic ye'll have at your call
Spring, winter, and summer, and autumn and all.[c]
And we won't run away from your worship, and sit
Up above in the clouds, very stately and grand,
Like Zeus in his tempers : but always at hand
Health and wealth we'll bestow, as the formula runs,
ON YOURSELVES, AND YOUR SONS, AND THE SONS OF YOUR SONS ; [d]
And happiness, plenty, and peace shall belong
To you all ; and the revel, the dance, and the song,
And laughter, and youth, and the milk of the birds

MSS. and editions *αὔραις, ὥραις* ; a reading which makes no sense" : R.

[d] " *αὐτοῖς, παισίν, παίδων παισίν*. This is obviously a formula from some litany or religious benediction " : R.

ὥστε παρέσται κοπιᾶν ὑμῖν
  ὑπὸ τῶν ἀγαθῶν·
οὕτω πλουτήσετε πάντες.

  Μοῦσα λοχμαία, [στρ.
  τιὸ τιὸ τιὸ τιοτίγξ,
  ποικίλη, μεθ' ἧς ἐγὼ
νάπαισι καὶ κορυφαῖς ἐν ὀρείαις,
  τιὸ τιὸ τιὸ τιοτίγξ,
ἱζόμενος μελίας ἐπὶ φυλλοκόμου,
  τιὸ τιὸ τιὸ τιοτίγξ,
δι' ἐμῆς γέννος ξουθῆς μελέων
Πανὶ νόμους ἱεροὺς ἀναφαίνω
σεμνά τε μητρὶ χορεύματ' ὀρείᾳ,
τοτοτοτοτοτοτοτοτοτοτίγξ,
ἔνθεν ὥσπερ ἡ μέλιττα
Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν ἀεὶ
  φέρων γλυκεῖαν ᾠδάν.
  τιὸ τιὸ τιὸ τιοτίγξ.

εἰ μετ' ὀρνίθων τις ὑμῶν ὦ θεαταὶ βούλεται
διαπλέκειν ζῶν ἡδέως τὸ λοιπόν, ὡς ἡμᾶς ἴτω.
ὅσα γὰρ ἐνθάδ' ἐστὶν αἰσχρὰ τῷ νόμῳ κρατούμενα,
ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὄρνισιν καλά.
εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν νόμῳ,

---

[a] Compare 214, and Eurip. *Helen*, 1111.

[b] ἐπεὶ νόμιος ὁ θεὸς καὶ ὄρειος. μητρὶ δέ, τῇ Ῥέᾳ: Schol.

[c] An early tragedian whose lyrics were highly praised. Euri-

We'll supply, and we'll never forsake you.
Ye'll be quite overburdened with pleasures and joys,
So happy and blest we will make you.

O woodland Muse,
tio, tio, tio, tiotinx,
Of varied plume, with whose dear aid
On the mountain top, and the sylvan glade,
tio, tio, tio, tiotinx,
I, sitting up aloft on a leafy ash, full oft,
tio, tio, tio, tiotinx,
Pour forth a warbling note from my little tawny throat,[a]
Pour festive choral dances to the mountain mother's praise,
And to Pan the holy music of his own immortal lays;[b]
totótotótotótotótotinx,
Whence Phrynichus[c] of old,
Sipping the fruit of our ambrosial lay,
Bore, like a bee, the honied store away,
His own sweet songs to mould.
tio, tio, tio, tio, tiotinx.

Is there anyone amongst you,
O spectators, who would lead
With the birds a life of pleasure,
let him come to us with speed.
All that here is reckoned shameful,
all that here the laws condemn,
With the birds is right and proper,
you may do it all with them.
Is it here by law forbidden
for a son to beat his sire?

pides, *Helen* 1111 (a tragedy which was exhibited three years after the *Birds*), may have been borrowing from him, not from A.

τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστιν, ἤν τις τῷ πατρὶ
προσδραμὼν εἴπῃ πατάξας, "αἶρε πλῆκτρον, εἰ μαχεῖ."
εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος,
ἀτταγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.
εἰ δὲ τυγχάνει τις ὢν Φρὺξ μηδὲν ἧττον Σπινθάρου,
φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους.
εἰ δὲ δοῦλός ἐστι καὶ Κὰρ ὥσπερ Ἐξηκεστίδης,
φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φράτορες.
εἰ δ' ὁ Πεισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας
βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεόττιον·
ὡς παρ' ἡμῖν οὐδὲν αἰσχρόν ἐστιν ἐκπερδικίσαι.
τοιάδε κύκνοι, [ἀντ.
τιὸ τιὸ τιὸ τιοτίγξ,
συμμιγῆ βοὴν ὁμοῦ
πτεροῖς κρέκοντες ἴακχον Ἀπόλλω,
τιὸ τιὸ τιὸ τιοτίγξ,
ὄχθῳ ἐφεζόμενοι παρ' Ἕβρον ποταμόν,
τιὸ τιὸ τιὸ τιοτίγξ,
διὰ δ' αἰθέριον νέφος ἦλθε βοά·

---

[a] *Cf. C.* 1420-30.

[b] "Spintharus, Execestides, and Acestor were obviously all birds of a feather; all struck off the register of Athenian citizens, as not being genuine Athenians at all. See the notes on 11 and 31 *supra*. Execestides is described as a Carian slave, Acestor as a Scythian, and Spintharus as a Phrygian": R.

[c] A Phrygian and Barbarian; Schol.

[d] πάππος is both "a grandfather" and the name of some bird. "Execestides, an alien in an Athenian phratry, is like a young cuckoo in the nest of the πάππος. But let him breed πάπποι in birdland, and he will have πάππους *avos*, who (as *aves*) are genuine natives, and so he will be fully qualified to enter into a phratry there": R.

[e] Some rascal unknown. If he was connected with some treachery in the North-west, ἐκπερδικίσαι may allude to the shifty Perdiccas of Macedon.

That a chick should strike his father,
strutting up with youthful ire,
Crowing *Raise your spur and fight me*,
that is what the birds admire.[a]
Come you runaway deserter,
spotted o'er with marks of shame,
Spotted Francolin we'll call you,
that, with us, shall be your name.
You who style yourself a tribesman,
Phrygian pure as Spintharus,[b]
Come and be a Phrygian linnet,
of Philemon's [c] breed, with us.
Come along, you slave and Carian,
Execestides to wit,
Breed with us your Cuckoo-rearers,
they'll be guildsmen apt and fit.[d]
Son of Peisias,[e] who to outlaws
would the city gates betray,
Come to us, and be a partridge
(*cockerel like the cock*, they say),
We esteem it no dishonour
knavish partridge-tricks to play.
Even thus the Swans,
tio, tio, tio, tiotinx,
Their clamorous cry were erst up-raising,
With clatter of wings Apollo [f] praising,
tio, tio, tio, tiotinx,
As they sat in serried ranks on the river Hebrus' banks.
tio, tio, tio, tiotinx,
Right upward went the cry
through the cloud and through the sky.

[f] The swan was closely connected with Apollo.

πτῆξε δὲ ποικίλα, φῦλά τε θηρῶν,
κύματά τ' ἔσβεσε νήνεμος αἴθρη.
τοτοτοτοτοτοτοτοτοτοτίγξ·
πᾶς δ' ἐπεκτύπησ' Ὄλυμπος·
εἷλε δὲ θάμβος ἄνακτας· Ὀλυμπιάδες δὲ μέλος Χάριτες
Μοῦσαί τ' ἐπωλόλυξαν.
τιὸ τιὸ τιὸ τιοτίγξ.

οὐδέν ἐστ' ἄμεινον οὐδ' ἥδιον ἢ φῦσαι πτερά.
αὐτίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,
εἶτα πεινῶν τοῖς χοροῖσι τῶν τραγῳδῶν ἤχθετο,
ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε,
κᾆτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὖθις αὖ κατέπτατο.
εἴ τε Πατροκλείδης τις ὑμῶν τυγχάνει χεζητιῶν,
οὐκ ἂν ἐξίδισεν ἐς θοἰμάτιον, ἀλλ' ἀνέπτατο,
κἀποπαρδὼν κἀναπνεύσας αὖθις αὖ κατέπτατο·
εἴ τε μοιχεύων τις ὑμῶν ἐστιν ὅστις τυγχάνει,
κᾆθ' ὁρᾷ τὸν ἄνδρα τῆς γυναικὸς ἐν βουλευτικῷ,
οὗτος ἂν πάλιν παρ' ὑμῶν πτερυγίσας ἀνίπτατο,

---

[a] A politician of unpleasant habits, described by the Scholiast.
[b] The seats set apart for the Council of Five Hundred.

Quailed the wild-beast in his covert,
and the bird within her nest,
And the still and windless Ether
lulled the ocean-waves to rest.
totótotótotótotótotinx.
Loudly Olympus rang!
Amazement seized the kings; and every Grace
And every Muse within that heavenly place
Took up the strain, and sang.
tio, tio, tio, tio, tiotinx.

Truly to be clad in feather
is the very best of things.
Only fancy, dear spectators,
had you each a brace of wings,
Never need you, tired and hungry,
at a Tragic Chorus stay,
You would lightly, when it bored you,
spread your wings and fly away,
Back returning, after luncheon,
to enjoy our Comic Play.
Never need a Patrocleides,[a]
sitting here, his garment stain;
When the dire occasion seized him,
he would off with might and main
Flying home, then flying hither,
lightened and relieved, again.
If a gallant should the husband
on the Council-bench[b] behold
Of a gay and charming lady,
one whom he had loved of old,
Off at once he'd fly to greet her,
have a little converse sweet,

εἶτα βινήσας ἐκεῖθεν αὖθις αὖ καθέζετο.
ἆρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον;
ὡς Διιτρέφης γε πυτιναῖα μόνον ἔχων πτερὰ
ᾑρέθη φύλαρχος, εἶθ' ἵππαρχος, εἶτ' ἐξ οὐδενὸς
μεγάλα πράττει κἀστὶ νυνὶ ξουθὸς ἱππαλεκτρυών.

ΠΕΙ. ταυτὶ τοιαυτί· μὰ Δί' ἐγὼ μὲν πρᾶγμά πω
γελοιότερον οὐκ εἶδον οὐδεπώποτε.
ΕΥ. ἐπὶ τῷ γελᾷς;
ΠΕΙ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.
οἶσθ' ᾧ μάλιστ' ἔοικας ἐπτερωμένος;
εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ.
ΕΥ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.
ΠΕΙ. ταυτὶ μὲν ᾐκάσμεσθα κατὰ τὸν Αἰσχύλον·
"τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὑτῶν πτεροῖς."
ΧΟ. ἄγε δὴ τί χρὴ δρᾶν;
ΠΕΙ. πρῶτον ὄνομα τῇ πόλει
θέσθαι τι μέγα καὶ κλεινόν, εἶτα τοῖς θεοῖς
θῦσαι μετὰ τοῦτο.
ΕΥ. ταῦτα κἀμοὶ συνδοκεῖ.
ΧΟ. φέρ' ἴδω, τί δ' ἡμῖν τοὔνομ' ἔσται τῇ πόλει;
ΠΕΙ. βούλεσθε τὸ μέγα τοῦτο τοὐκ Λακεδαίμονος
Σπάρτην ὄνομα καλῶμεν αὐτήν;

---

[a] He made wicker flasks, the handles of which were called πτερά: Schol.

[b] *Enter P. and E., equipped with wings.*

[c] "The meaning is that whereas a blackbird's plumage extends over its whole body, the hair of Peisthetaerus stops short at his poll; as if a bowl had been placed on the head of the blackbird, and all the feathers not covered by the bowl had been plucked out": R.

Then be back, or e'er ye missed him,
calm and smiling in his seat.
Is not then a suit of feathers
quite the very best of things?
Why, Diitrephes[a] was chosen,
though he had but wicker wings,
First a Captain, then a Colonel,
till from nothing he of late
Has become a tawny cock-horse,
yea a pillar of the State!

PEI. Well, here we are. By Zeus, I never saw
In all my life a sight more laughable.[b]
EU. What are you laughing at?
PEI. At your flight-feathers.
I'll tell you what you're like, your wings and you,
Just like a gander, sketched by some cheap-Jack.
EU. And you, a blackbird, with a bowl-cropped noddle.[c]
PEI. These shafts of ridicule are winged by nought
But our own plumes, as Aeschylus would say.[d]
CH. What's the next step?
PEI. First we must give the city
Some grand big name: and then we'll sacrifice
To the high Gods.
EU. That's my opinion also.
CH. Then let's consider what the name shall be.
PEI. What think you of that grand Laconian name,
Sparta?

[d] *ὡς δ' ἐστὶ μύθων τῶν Λιβυστικῶν λόγος,*
πληγέντ' ἀτράκτῳ τοξικῷ τὸν αἰετὸν
εἰπεῖν, ἰδόντα μηχανὴν πτερώματος.
τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὑτῶν πτεροῖς
ἁλισκόμεσθα. Aesch. *Myrmidons* (Schol.).

The "Eagle shot by means of his own feathers" passed into a proverb.

ΕΥ. Ἡράκλεις·
Σπάρτην γὰρ ἂν θείμην ἐγὼ τήμῃ πόλει;
οὐδ᾽ ἂν χαμεύνῃ πάνυ γε κειρίαν γ᾽ ἔχων.
ΠΕΙ. τί δῆτ᾽ ὄνομ᾽ αὐτῇ θησόμεσθ᾽;
ΧΟ. ἐντευθενὶ
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
χαῦνόν τι πάνυ.
ΠΕΙ. βούλει Νεφελοκοκκυγίαν;
ΧΟ. ἰοὺ ἰού·
καλόν γ᾽ ἀτεχνῶς σὺ καὶ μέγ᾽ εὗρες τοὔνομα.
ΕΥ. ἆρ᾽ ἐστὶν αὕτη γ᾽ ἡ Νεφελοκοκκυγία,
ἵνα καὶ τὰ Θεαγένους τὰ πολλὰ χρήματα
τά τ᾽ Αἰσχίνου γ᾽ ἅπαντα;
ΠΕΙ. καὶ λῷστον μὲν οὖν
τὸ Φλέγρας πεδίον, ἵν᾽ οἱ θεοὶ τοὺς γηγενεῖς
ἀλαζονευόμενοι καθυπερηκόντισαν.
ΕΥ. λιπαρὸν τὸ χρῆμα τῆς πόλεως. τίς δαὶ θεὸς
πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;
ΠΕΙ. τί δ᾽ οὐκ Ἀθηναίαν ἐῶμεν Πολιάδα;
ΕΥ. καὶ πῶς ἂν ἔτι γένοιτ᾽ ἂν εὔτακτος πόλις,
ὅπου θεὸς γυνὴ γεγονυῖα πανοπλίαν
ἕστηκ᾽ ἔχουσα, Κλεισθένης δὲ κερκίδα;
ΠΕΙ. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;
ΧΟ. ὄρνις ἀφ᾽ ἡμῶν τοῦ γένους τοῦ Περσικοῦ,
ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ
Ἄρεως νεοττός.
ΕΥ. ὦ νεοττὲ δέσποτα·
ὡς δ᾽ ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.

[a] A. and T. were two needy braggarts, for ever boasting of their wealth *in nubibus*. See 1127, and *W*. 324.

[b] Scene of the battle between gods and giants.

[c] λιπαραὶ Ἀθῆναι Pindar, *Nem.* iv. 18 *et al.*

EU. What! Sparta for my city? No.
I wouldn't use esparto for my pallet,
Not if I'd cords; by Heracles, not I.
PEI. How shall we name it then?
CH. Invent some fine
Magniloquent name, drawn from these upper spaces
And clouds.
PEI. What think you of Cloudcuckoobury?
CH. Good! Good!
You have found a good big name, and no mistake.
EU. Is this the great Cloudcuckoobury town
Where all the wealth of Aeschines lies hid,
And all Theagenes's? [a]
PEI. Best of all,
This is the plain of Phlegra,[b] where the Gods
Outshot the giants at the game of Brag.
EU. A glistering [c] sort of a city! Who shall be
Its guardian God? For whom shall we weave the
Peplus [d]?
PEI. Why not retain Athene, City-keeper?
EU. And how can that be a well-ordered State,
Where she, a woman born, a Goddess, stands
Full-armed,[e] and Cleisthenes [f] assumes a spindle?
PEI. And who shall hold the citadel's Storkade [g]?
CH. A bird of ours, one of the Persian breed,
Everywhere noted as the War-god's own
Armipotent cockerel.
EU. O, Prince Cockerel? Yes,
He's just the God to perch upon the rocks.

[d] An embroidered robe offered at the great Panathenaea to Athena Polias.

[e] Athena Promachus.

[f] An effeminate, often satirized.

[g] Πελαργικόν or Πελασγικόν was the ancient wall of the Acropolis. There is a play upon πελαργός "stork." See 1139.

ΠΕΙ. ἄγε νυν σὺ μὲν βάδιζε πρὸς τὸν ἀέρα
καὶ τοῖσι τειχίζουσι παραδιακόνει,
χάλικας παραφόρει, πηλὸν ἀποδὺς ὄργασον,
λεκάνην ἀνένεγκε, κατάπεσ' ἀπὸ τῆς κλίμακος,
φύλακας κατάστησαι, τὸ πῦρ ἔγκρυπτ' ἀεί,
κωδωνοφορῶν περίτρεχε καὶ κάθευδ' ἐκεῖ·
κήρυκε δὲ πέμψον τὸν μὲν ἐς θεοὺς ἄνω,
ἕτερον δ' ἄνωθεν αὖ παρ' ἀνθρώπους κάτω,
κἀκεῖθεν αὖθις παρ' ἐμέ.
ΕΥ. σὺ δέ γ' αὐτοῦ μένων
οἴμωζε παρ' ἔμ'.
ΠΕΙ. ἴθ' ὠγάθ' οἷ πέμπω σ' ἐγώ.
οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἃ λέγω πεπράξεται.
ἐγὼ δ' ἵνα θύσω τοῖσι καινοῖσιν θεοῖς,
τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.
παῖ παῖ, τὸ κανοῦν αἴρεσθε καὶ τὴν χέρνιβα.

ΧΟ. ὁμορροθῶ, συνθέλω,
συμπαραινέσας ἔχω
προσόδια μεγάλα
σεμνὰ προσιέναι θεοῖσιν,
ἅμα δὲ προσέτι χάριτος ἕνεκα
προβάτιόν τι θύειν.
ἴτω ἴτω δὲ Πυθιὰς βοὰ θεῷ,
συναυλείτω δὲ Χαῖρις ᾠδᾷ.

ΠΕΙ. παῦσαι σὺ φυσῶν. Ἡράκλεις τουτὶ τί ἦν;
τουτὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δείν' ἰδὼν
οὔπω κόρακ' εἶδον ἐμπεφορβιωμένον.
ἱερεῦ, σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.
ΙΕΡΕΥΣ. δράσω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων;

---

[a] The inspectors carried bells which they rang, for the sentinels to answer: Schol.

[b] *Exit E., who does not appear again.*

PEI. Now, comrade, get you up into the air,
And lend a hand to those that build the wall.
Bring up the rubble ; strip, and mix the mortar ;
Run up the ladder with the hod ; fall off ;
Station the sentinels ; conceal the fire ;
Round with the alarum bell [a] ; go fast asleep ;
And send two heralds, one to heaven above,
And one to earth below ; and let them come
From thence, for me.

EU. And you, remaining here,
Be hanged—for me !

PEI. Go where I send you, comrade,[b]
Without your help there, nothing will be done.
But I, to sacrifice to these new Gods,
Must call the priest to regulate the show.
Boy ! Boy ! take up the basket and the laver.[c]

CH. I'M WITH you,[d] you'll find me quite willing :
I highly approve of your killing
A lambkin, to win us the favour divine,
Mid holy processionals, stately and fine.
Up high, up high, let the Pythian cry,[e]
The Pythian cry to the God be sent ;
Let Chaeris [f] play the accompaniment.

PEI. O stop that puffing ! Heracles, what's this ?
Faith, I've seen many a sight, but never yet
A mouth-band [g]-wearing raven ! Now then, priest,
To the new Gods commence the sacrifice.

PRIEST. I'll do your bidding. Where's the basket-bearer ?

[c] To walk round the altar with the lustral water ; *cf.* 958.
[d] From the *Peleus* of Sophocles : Schol.
[e] The Paean : Schol.
[f] A poor flute-player, who used to present himself uninvited : Schol.
[g] A sort of leathern muzzle used by players on the pipe.

εὔχεσθε τῇ Ἑστίᾳ τῇ ὀρνιθείῳ
καὶ τῷ ἰκτίνῳ τῷ ἑστιούχῳ
καὶ ὄρνισιν Ὀλυμπίοις καὶ Ὀλυμπίῃσι
πᾶσι καὶ πάσῃσιν—

ΠΕΙ. ὦ Σουνιέρακε χαῖρ' ἄναξ Πελαργικέ.

ΙΕ. καὶ κύκνῳ Πυθίῳ καὶ Δηλίῳ
καὶ Λητοῖ Ὀρτυγομήτρᾳ
καὶ Ἀρτέμιδι Ἀκαλανθίδι—

ΠΕΙ. οὐκέτι Κολαινὶς ἀλλ' Ἀκαλανθὶς Ἄρτεμις.

ΙΕ. καὶ φρυγίλῳ Σαβαζίῳ
καὶ στρουθῷ μεγάλῃ
μητρὶ θεῶν καὶ ἀνθρώπων—

ΠΕΙ. δέσποινα Κυβέλη, στρουθέ, μῆτερ Κλεοκρίτου.

ΙΕ. διδόναι Νεφελοκοκκυγιεῦσιν
ὑγιείαν καὶ σωτηρίαν
αὐτοῖσι καὶ Χίοισιν—

ΠΕΙ. Χίοισιν ἥσθην πανταχοῦ προσκειμένοις.

ΙΕ. καὶ ἥρωσιν ὄρνισι καὶ ἡρώων παισί,
πορφυρίωνι καὶ πελεκᾶντι καὶ πελεκίνῳ
καὶ φλέξιδι καὶ τέτρακι
καὶ ταῶνι καὶ ἐλεᾷ
καὶ βασκᾷ καὶ ἐλασᾷ
καὶ ἐρωδιῷ καὶ καταράκτῃ
καὶ μελαγκορύφῳ καὶ αἰγιθάλλῳ—

ΠΕΙ. παῦ' ἐς κόρακας, παῦσαι καλῶν. ἰοὺ ἰού,
ἐπὶ ποῖον ὦ κακόδαιμον ἱερεῖον καλεῖς
ἁλιαιέτους καὶ γῦπας; οὐχ ὁρᾷς ὅτι

---

[a] This litany is in prose, and imitates the customary prayers.

[b] A parody of Σουνιάρατε, "Sunium-worshipped," *K.* 560, and probably of Πελαγικέ or some epithet of Poseidon. A line seems to have dropped out in which Poseidon was invoked under these names.

[c] See 772.

Let us pray
To the Hestia-bird of the household shrine,
And the Kite that watches her feasts divine,
And to all the Olympian birds and birdesses,[a]
PEI. O Sunium-hawking, King of the Sea—mew,[b] hail!
PR. And to the holy Swan, the Pythian and Delian one,
And to thee too, Quail-guide Leto,
And to Artemis the Thistle-finch,[c]
PEI. Aye, Thistle-finch; no more Colaenis[d] now!
PR. And to Sabazius the Phrygian linnet; and then
To Rhea[e] the Great Mother of Gods and men;
PEI. Aye, Ostrich-queen, Cleocritus's[f] Mother!
PR. That they may grant health and salvation
To the whole Cloudcuckooburian nation,
For themselves and the Chians,[g]
PEI. I like the Chians everywhere tacked on.
PR. And to the hero-birds and sons of heroes,
And to the Porphyrion rail;
And to the pelican white, and pelican grey;
And to the eagle, and to the capercaillie;
And to the peacock, and to the sedgewarbler;
And to the teal, and to the skua;
And to the heron, and to the gannet;
And to the blackcap, and to the titmouse;—
PEI. Stop, stop your calling, hang you. O, look here.
To what a victim, idiot, are you calling
Ospreys and vultures? Don't you see that one

[d] Artemis Κολαινίς was worshipped at Myrrhinus. Delos, where she was born, was once called Ortygia.

[e] Sabazius the Phrygian is called Φρυγίλος ("a finch") for Φρύγιος. Rhea is the Great Mother, and the στρουθὸς μεγάλη the ostrich.

[f] C. was an ungainly man who was likened to an ostrich. See *F.* 1437.

[g] The Athenians used to pray at their sacrifices ἑαυτοῖς τε καὶ Χίοις, the Chians alone having been uniformly faithful allies: Schol.

ἰκτῖνος εἴς ἂν τοῦτό γ' οἴχοιθ' ἁρπάσας;
ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·
ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος.

ΧΟ. *εἶτ' αὖθις αὖ τἄρα σοι* [*ἀντ.*
δεῖ με δεύτερον μέλος
χέρνιβι θεοσεβὲς
ὅσιον ἐπιβοᾶν, καλεῖν δὲ
μάκαρας, ἕνα τινὰ μόνον, εἴπερ
ἱκανὸν ἕξετ' ὄψον.
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν
γένειόν τ' ἐστὶ καὶ κέρατα.

ΠΕΙ. *θύοντες εὐξώμεσθα τοῖς πτερίνοις θεοῖς.*

ΠΟΙΗΤΗΣ. *Νεφελοκοκκυγίαν τὰν εὐδαίμονα*
κλῆσον ὦ Μοῦσα
τεαῖς ἐν ὕμνων ἀοιδαῖς.
ΠΕΙ. *τουτὶ τὸ πρᾶγμα ποδαπόν; εἰπέ μοι τίς εἶ;*
ΠΟΙ. *ἐγὼ μελιγλώσσων ἐπέων ἱεὶς ἀοιδὰν*
Μουσάων θεράπων ὀτρηρός,
κατὰ τὸν Ὅμηρον.
ΠΕΙ. *ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις;*
ΠΟΙ. *οὔκ, ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι*
Μουσάων θεράποντες ὀτρηροί,
κατὰ τὸν Ὅμηρον.
ΠΕΙ. *οὐκ ἐτὸς ὀτρηρὸν καὶ τὸ ληδάριον ἔχεις.*
ἀτὰρ ὦ ποιητὰ κατὰ τί δεῦρ' ἀνεφθάρης;
ΠΟΙ. *μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας*
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ

[a] "He drives the priest from the altar, throwing his garlands after him": R.

One single kite could carry off the whole?
Get away hence, you and your garlands too![a]
Myself alone will sacrifice this victim.

CH. ONCE MORE as the laver they're bringing,
Once more I my hymns must be singing,
Hymns holy and pious, the Gods to invite—
One alone, only one,—to our festival rite.
Your feast for two, I am sure won't do.
For what you are going to offer there.
Is nothing at all but horns and hair.

PEI. Let us pray,
Offering our victim to the feathery gods.[b]

POET. (*singing*) Cloudcuckoobury
With praise and glory crown,
Singing, O Muse,
Of the new and happy town!
PEI. Whatever's this? Why, who in the world are you?
PO. O I'm a warbler, carolling sweet lays,
An eager meagre servant of the Muses,
As Homer says.[c]
PEI. What! you a slave and wear your hair so long?
PO. No, but all we who teach sweet choral lays
Are eager meagre servants of the Muses,
As Homer says.
PEI. That's why your cloak so meagre seems, no doubt.
But, poet, what ill wind has blown you hither?
PO. Oh I've been making, making lovely songs,
Simonideans, virgin songs, and sweet

[b] *Enter a Poet, to celebrate the founding of the new colony.*
[c] Μουσάων θεράποντες was a common epic phrase for poets; and ὀτρηρός "quick" "active" is added here to introduce the joke in 915 where ὀτρηρός is used = τετρημένος "full of holes."

καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.
ΠΕΙ. ταυτὶ σὺ πότ' ἐποίησας; ἀπὸ ποίου χρόνου;
ΠΟΙ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλῄζω πόλιν.
ΠΕΙ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ,
καὶ τοὔνομ' ὥσπερ παιδίῳ νῦν δὴ 'θέμην;
ΠΟΙ. ἀλλά τις ὠκεῖα Μουσάων φάτις
οἵαπερ ἵππων ἀμαρυγά.
σὺ δὲ πάτερ, κτίστορ Αἴτνας,
ζαθέων ἱερῶν ὁμώνυμε,
δὸς ἐμὶν ὅ τι περ
τεᾷ κεφαλᾷ θέλῃς
πρόφρων δόμεν ἐμὶν τεῶν.
ΠΕΙ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,
εἰ μή τι τούτῳ δόντες ἀποφευξούμεθα.
οὗτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,
ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.
ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς.
ΠΟΙ. τόδε μὲν οὐκ ἀέκουσα φίλα
Μοῦσα τόδε δῶρον δέχεται·
τὺ δὲ τεᾷ φρενὶ μάθε
Πινδάρειον ἔπος—
ΠΕΙ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται.
ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις
ἀλᾶται Στράτων,
ὃς ὑφαντοδόνητον ἔσθος οὐ πέπαται·
ἀκλεὴς δ' ἔβα σπολὰς ἄνευ χιτῶνος.
ξύνες ὅ τοι λέγω.

---

[a] κύκλια dithyrambic songs, παρθένεια songs for a chorus of maidens. Simonides was famous for all kinds of lyrics.

[b] See 493.

[c] Pindar, addressing Hiero (Ἱέρων), who had re-colonized Catana under the name of Aetna, said: σύνες ὅ τοι λέγω, ζαθέων

Dithyrambic songs,[a] on your Cloudcuckooburies.
PEI. When did you first begin these lovely songs?
PO. Long, long ago, O yes! Long, long ago!
PEI. Why, is not this the City's Tenth-day[b] feast?
I've just this instant given the child its name.
PO. But fleet, as the merry many-twinkling horses' feet,
The airy fairy Rumour of the Muses.
Aetna's Founder, father mine,
Whose name is the same as the holy altar flame,[c]
Give to me what thy bounty chooses
To give me willingly of thine.
PEI. He'll cause us trouble now, unless we give him
Something, and so get off. Hallo, you priest,
Why, you've a jerkin and a tunic too;
Strip, give the jerkin to this clever poet.
Take it; upon my word you *do* seem cold.
PO. This little kindly gift the Muse
Accepts with willing condescension;
But let me to an apt remark
Of Pindar call my lord's attention.
PEI. The fellow does not seem inclined to leave us.
PO. Out among the Scythians yonder
See poor Straton wander, wander,[d]
Poor poor Straton, not possessed
of a whirly-woven vest.
All inglorious comes, I trow, leather jerkin, if below
No soft tunic it can show.
Conceive my drift, I pray.

ἱερῶν ὁμώνυμε, πάτερ, κτίστορ Αἴτνας (Schol.). See also Pindar, *Pyth.* ii. 127, *Nem.* vii. 1, below 945.

[d] "This too is from Pindar," says the Scholiast who quotes *Νομάδεσσι γὰρ ἐν Σκύθαις | ἀλᾶται Στράτων, | ὃς ἁμαξοφόρητον οἶκον οὐ πέπαται, | ἀκλεὴς δ' ἔβα*, and then adds, "but having got the mules from Hiero he (Pindar) proceeded to ask for a chariot." The poet here shows a like rapacity.

ΠΕΙ. ξυνίημ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.
ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν.
ἄπελθε τουτονὶ λαβών.

ΠΟΙ. ἀπέρχομαι,
κἀς τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί·
κλῇσον ὦ χρυσόθρονε
τὰν τρομερὰν κρυεράν·
νιφόβολα πεδία
πολύσπορά τ' ἤλυθον.
ἀλαλαί.

ΠΕΙ. νὴ τὸν Δί' ἀλλ' ἤδη πέφευγας ταυταγὶ
τὰ κρυερά, τονδὶ τὸν χιτωνίσκον λαβών.
τουτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,
οὕτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν.
αὖθις σὺ περιχώρει λαβὼν τὴν χέρνιβα.
εὐφημία 'στω.

ΧΡΗΣΜΟΛΟΓΟΣ. μὴ κατάρξῃ τοῦ τράγου.

ΠΕΙ. σὺ δ' εἶ τίς;

ΧΡ. ὅστις; χρησμολόγος.

ΠΕΙ. οἴμωζέ νυν.

ΧΡ. ὦ δαιμόνιε τὰ θεῖα μὴ φαύλως φέρε·
ὡς ἔστι Βάκιδος χρησμὸς ἄντικρυς λέγων
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕΙ. κᾆπειτα πῶς
ταῦτ' οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πόλιν
τήνδ' οἰκίσαι;

ΧΡ. τὸ θεῖον ἐνεπόδιζέ με.

ΠΕΙ. ἀλλ' οὐδὲν οἷόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.

ΧΡ. ἀλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορῶναι
ἐν ταὐτῷ τὸ μεταξὺ Κορίνθου καὶ Σικυῶνος,—

---

[a] *Exit Poet.*
[b] *Enter Oracle-monger.*

PEI. Aye, I conceive you want the tunic too.
Off with it, you. Needs must assist a Poet.
There, take it, and depart.
PO. Yes, I'll depart,
And make to the city pretty songs like this;
O Thou of the golden throne,
Sing Her, the quivering, shivering;
I came to the plains many-sown,
I came to the snowy, the blowy.
Alalae![a]
PEI. Well, well, but now you surely have escaped
From all those shiverings, with that nice warm vest.
This is, by Zeus, a plague I never dreamed of
That he should find our city out so soon.
Boy, take the laver and walk round once more.
Now hush![b]
ORACLE-MONGER. Forbear! touch not the goat awhile.
PEI. Eh? Who are you?
O.-M. A soothsayer.
PEI. You be hanged!
O.-M. O think not lightly, friend, of things divine;
Know I've an oracle of Bakis,[c] bearing
On your Cloudcuckooburies.
PEI. Eh? then why
Did you not soothsay that before I founded
My city here?
O.-M. The Power within forbade me.
PEI. Well, well, there's nought like hearing what it says.
O.-M. Nay but if once grey crows
and wolves shall be banding together,
Out in the midway space,
twixt Corinth and Sicyon,[d] dwelling,—

[c] An ancient prophet, *P.* 1070, *K.* 123.
[d] τὸ μεταξὺ K. καὶ Σ. had become a proverbial tag.

ΠΕΙ. τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;
ΧΡ. ᾐνίξαθ' ὁ Βάκις τοῦτο πρὸς τὸν ἀέρα.
πρῶτον Πανδώρᾳ θῦσαι λευκότριχα κριόν·
ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρώτιστα προφήτης,
τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα—
ΠΕΙ. ἔνεστι καὶ τὰ πέδιλα;
ΧΡ. λαβὲ τὸ βιβλίον.
καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ' ἐπιπλῆσαι.
ΠΕΙ. καὶ σπλάγχνα διδόν' ἔνεστι;
ΧΡ. λαβὲ τὸ βιβλίον.
κἂν μὲν θέσπιε κοῦρε ποιῇς ταῦθ' ὡς ἐπιτέλλω,
αἰετὸς ἐν νεφέλῃσι γενήσεαι· αἰ δέ κε μὴ δῷς,
οὐκ ἔσει οὐ τρυγὼν οὐδ' αἰετὸς οὐ δρυκολάπτης.
ΠΕΙ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;
ΧΡ. λαβὲ τὸ βιβλίον.
ΠΕΙ. οὐδὲν ἄρ' ὅμοιός ἐσθ' ὁ χρησμὸς τουτῳί,
ὃν ἐγὼ παρὰ τἀπόλλωνος ἐξεγραψάμην·
αὐτὰρ ἐπὴν ἄκλητος ἰὼν ἄνθρωπος ἀλαζὼν
λυπῇ θύοντας καὶ σπλαγχνεύειν ἐπιθυμῇ,
δὴ τότε χρὴ τύπτειν αὐτὸν πλευρῶν τὸ μεταξύ—
ΧΡ. οὐδὲν λέγειν οἶμαί σε.
ΠΕΙ. λαβὲ τὸ βιβλίον.
καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσιν,

---

[a] An appropriate name for a suitor to use.

[b] "The first four words of this line are taken from the oracle which is said in *Knights* 1013 to have been the favourite oracle of the Athenian Demus, Πολλὰ ἰδών, the Demus was told, καὶ πολλὰ παθών, καὶ πολλὰ μογήσας, | Αἰετὸς ἐν νεφέλῃσι γενήσεαι ἤματα πάντα": R.

PEI. But what in the world have I to do with Corinth?
O.-M. Bakis is riddling: Bakis means the Air.
First to Pandora [a] offer
a white-fleeced ram for a victim.
Next, who first shall arrive
my verses prophetic expounding,
Give him a brand-new cloak
and a pair of excellent sandals.
PEI. Are sandals in it?
O.-M. Take the book and see.
Give him moreover a cup,
and fill his hands with the inwards.
PEI. Are inwards in it?
O.-M. Take the book and see.
Youth, divinely inspired,
if thou dost as I bid, thou shalt surely
Soar in the clouds as an Eagle [b];
refuse, and thou ne'er shalt become an
Eagle, or even a dove,
or a woodpecker tapping the oak-tree.
PEI. Is all that in it?
O.-M. Take the book and see.
PEI. O how unlike your oracle to mine,
Which from Apollo's words I copied out;
But if a cheat, an impostor,
presume to appear uninvited,
Troubling the sacred rites,
and lusting to taste of the inwards,
Hit him betwixt the ribs
with all your force and your fury.
O.-M. You're jesting surely.
PEI. Take the book and see.
See that ye spare not the rogue,
though he soar in the clouds as an Eagle,

μήτ' ἦν Λάμπων ἢ μήτ' ἦν ὁ μέγας Διοπείθης.
ΧΡ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;
ΠΕΙ. λαβὲ τὸ βιβλίον.
οὐκ εἶ θύραζ'; ἐς κόρακας.
ΧΡ. οἴμοι δείλαιος.
ΠΕΙ. οὔκουν ἑτέρωσε χρησμολογήσεις ἐκτρέχων;
ΜΕΤΩΝ. ἥκω παρ' ὑμᾶς—
ΠΕΙ. ἕτερον αὖ τουτὶ κακόν.
τί δ' αὖ σὺ δράσων; τίς δ' ἰδέα βουλεύματος;
τίς ἡ 'πίνοια, τίς ὁ κόθορνος τῆς ὁδοῦ;
ΜΕ. γεωμετρῆσαι βούλομαι τὸν ἀέρα
ὑμῖν διελεῖν τε κατὰ γύας.
ΠΕΙ. πρὸς τῶν θεῶν
σὺ δ' εἶ τίς ἀνδρῶν;
ΜΕ. ὅστις εἴμ' ἐγώ; Μέτων,
ὃν οἶδεν Ἑλλὰς χὠ Κολωνός.
ΠΕΙ. εἰπέ μοι,
ταυτὶ δέ σοι τί ἔστι;
ΜΕ. κανόνες ἀέρος.
αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ὅλος
κατὰ πνιγέα μάλιστα. προσθεὶς οὖν ἐγὼ
τὸν κανόν' ἄνωθεν τουτονὶ τὸν καμπύλον,
ἐνθεὶς διαβήτην—μανθάνεις;

---

[a] See 521, *P.* 1084. Diopeithes, another soothsayer, whose sanity was not above suspicion, *W.* 380.

[b] *Exit soothsayer; enter Meton, with the instruments of a land-surveyor.* M. was a famous astronomer, inventor of the Metonic cycle. The numbers of the nineteen years of his calendar still appear in the Prayer Book as the Golden Numbers.

[c] M. had recently erected a horologe, worked by water, on an eminence in the agora called Colonus; it is alluded to also in the *Solitary* of Phrynichus, which competed with the *Birds*.

[d] "The great astronomer and mathematician is here introduced as a solemn quack, talking unintelligible nonsense, *purposely*

Yea, be he Lampon[a] himself
or even the great Diopeithes.

O.-M. Is all that in it?

PEI. Take the book and see.
Get out! be off, confound you! (*Striking him.*)

O.-M. O! O! O!

PEI. There, run away and soothsay somewhere else.[b]

METON. I come amongst you—

PEI. Some new misery this!
Come to do what? What's your scheme's form and outline?
What's your design? What buskin's on your foot?

ME. I come to land-survey this Air of yours,
And mete it out by acres.

PEI. Heaven and Earth!
Whoever are you?

ME. (*scandalized*) Whoever am I! I'm METON,
Known throughout Hellas and Colonus.[c]

PEI. Aye,
And what are *these*?

ME. They're rods for Air-surveying.
I'll just explain. The Air's, in outline, like
One vast extinguisher; so then, observe,
Applying here my flexible rod, and fixing
My compass there,—you understand? [d]

unintelligible, ἐπίτηδες ἀδιανόητα, as Symmachus says in the scholium. He claims to have solved the problem of squaring the circle; whilst in πνιγεύς and διαβήτης there appears to be some reminiscence of *Clouds*, 96, 178. However the diagram which he explains to Peisthetaerus seems to be to the following effect. He has with him several κανόνες, of which one at least is flexible. Drawing a circle with a pair of compasses he lays the flexible κανών over the circumference, then with the straight rods he makes *radii* extending from the centre to, and prolonged beyond, the circumference. These are the streets which run from the market-place to, and through, the city gates": R.

ΠΕΙ. οὐ μανθάνω.
ΜΕ. ὀρθῷ μετρήσω κανόνι προστιθείς, ἵνα
ὁ κύκλος γένηταί σοι τετράγωνος, κἀν μέσῳ
ἀγορά, φέρουσαι δ' ὦσιν εἰς αὐτὴν ὁδοὶ
ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ δ' ἀστέρος,
αὐτοῦ κυκλοτεροῦς ὄντος, ὀρθαὶ πανταχῇ
ἀκτῖνες ἀπολάμπωσιν.
ΠΕΙ. ἅνθρωπος Θαλῆς.
Μέτων—
ΜΕ. τί ἔστιν;
ΠΕΙ. οἶσθ' ὁτιὴ φιλῶ σ' ἐγώ,
κἀμοὶ πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.
ΜΕ. τί δ' ἐστὶ δεινόν;
ΠΕΙ. ὥσπερ ἐν Λακεδαίμονι
ξενηλατοῦνται καὶ κεκίνηνταί τινες·
πληγαὶ συχναὶ κατ' ἄστυ.
ΜΕ. μῶν στασιάζετε;
ΠΕΙ. μὰ τὸν Δί' οὐ δῆτ'.
ΜΕ. ἀλλὰ πῶς;
ΠΕΙ. ὁμοθυμαδὸν
σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.
ΜΕ. ὑπάγοιμί τἄρ' ἄν.
ΠΕΙ. νὴ Δί' ὡς οὐκ οἶδ' ἄρ' εἰ
φθαίης ἄν· ἐπίκεινται γὰρ ἐγγὺς αὐταί.
ΜΕ. οἴμοι κακοδαίμων.
ΠΕΙ. οὐκ ἔλεγον ἐγὼ πάλαι;
οὐκ ἀναμετρήσεις σαυτὸν ἀπιὼν ἀλλαχῇ;
ΕΠΙΣΚΟΠΟΣ. ποῦ πρόξενοι;

---

[a] *Cf. C.* 180.

[b] Alluding to the Spartan practice of expelling strangers, ξενηλασία: *P.* 623.

[c] *Exit Metor. Enter a Commissioner, to inspect the new*

PEI. I don't.

ME. With the straight rod I measure out, that so
The circle may be squared; and in the centre
A market-place; and streets be leading to it
Straight to the very centre; just as from
A star, though circular, straight rays flash out
In all directions.

PEI. Why, the man's a Thales[a]!
Meton!

ME. Yes, what?

PEI. You know I love you, Meton,
Take my advice, and slip away unnoticed.

ME. Why, what's the matter?

PEI. As in Lacedaemon
There's stranger-hunting[b]; and a great disturbance;
And blows in plenty.

ME. What, a Revolution?

PEI. No, no, not that.

ME. What then?

PEI. They've all resolved
With one consent to wallop every quack.

ME. I'd best be going.

PEI. Faith, I'm not quite certain
If you're in time; see, see the blows are coming!
(*Striking him.*)

ME. O, murder! help!

PEI. I told you how 'twould be.
Come, measure off your steps some other way.[c]

COMMISSIONER. Ho! consuls,[d] ho!

colony. "He is a smart and gorgeous official (*cf.* 1021), one of the Commissioners who were dispatched by Athens to superintend, organize, and report upon, the affairs of a colony or new acquisition": R.

[d] Citizens in a foreign country, who looked after the interests, in the city of their own residence, of the state whose πρόξενοι they were.

ΠΕΙ. τίς ὁ Σαρδανάπαλλος οὑτοσί;
ΕΠΙ. ἐπίσκοπος ἥκω δεῦρο τῷ κυάμῳ λαχὼν
ἐς τὰς Νεφελοκοκκυγίας.
ΠΕΙ. ἐπίσκοπος;
ἔπεμψε δὲ τίς σε δεῦρο;
ΕΠΙ. φαῦλον βιβλίον
Τελέου τι.
ΠΕΙ. βούλει δῆτα τὸν μισθὸν λαβὼν
μὴ πράγματ' ἔχειν, ἀλλ' ἀπιέναι;
ΕΠΙ. νὴ τοὺς θεούς.
ἐκκλησιάσαι δ' οὖν ἐδεόμην οἴκοι μένων.
ἔστιν γὰρ ἃ δι' ἐμοῦ πέπρακται Φαρνάκῃ.
ΠΕΙ. ἄπιθι λαβών· ἔστιν δ' ὁ μισθὸς οὑτοσί.
ΕΠΙ. τουτὶ τί ἦν;
ΠΕΙ. ἐκκλησία περὶ Φαρνάκου.
ΕΠΙ. μαρτύρομαι τυπτόμενος ὢν ἐπίσκοπος.
ΠΕΙ. οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τὼ κάδω;
οὐ δεινά; καὶ πέμπουσιν ἤδη 'πισκόπους
ἐς τὴν πόλιν, πρὶν καὶ τεθύσθαι τοῖς θεοῖς;
ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ. ἐὰν δ' ὁ Νεφελοκοκκυγιεὺς τὸν
Ἀθηναῖον ἀδικῇ—
ΠΕΙ. τουτὶ τί ἔστιν αὖ κακὸν τὸ βιβλίον;
ΨΗ. ψηφισματοπώλης εἰμὶ καὶ νόμους νέους
ἥκω παρ' ὑμᾶς δεῦρο πωλήσων.
ΠΕΙ. τὸ τί;
ΨΗ. χρῆσθαι Νεφελοκοκκυγιᾶς τοῖς αὐτοῖς μέτροισι καὶ
σταθμοῖσι καὶ νομίσμασι καθάπερ Ὀλοφύξιοι.
ΠΕΙ. σὺ δέ γ' οἷσιπερ ὠτοτύξιοι χρήσει τάχα.

---

[a] Proverbial for luxury.
[b] See 167. He is taken as having proposed the appointment of a Commissioner.
[c] A Persian satrap, father of Pharnabazus.

PEI. Sardanapalus,[a] surely!

COM. Lo, I to your Cloudcuckooburies come,
By lot Commissioner.

PEI. Commissioner?
Who sent you hither?

COM. Lo, a paltry scroll
Of Teleas.[b]

PEI. Come now, will you take your pay
And get you gone in peace?

COM. By Heaven I will.
I ought to be at home on public business,
Some little jobs I've had with Pharnaces.[c]

PEI. Then take your pay, and go: your pay's just—this.
(*Striking him.*)

COM. What's that?

PEI. A motion about Pharnaces.

COM. Witness! he's striking a Commissioner.

PEI. Shoo! shoo! begone; you and your verdict-urns.[d]
The shame it is! They send Commissioners
Before we've finished our inaugural rites.

STATUTE-SELLER (*reading*). *But if the Cloudcuckooburian wrong the Athenian—*

PEI. Here's some more writing. What new misery's this?

S.-S. I am a Statute-seller, and I'm come
Bringing new laws to sell you.

PEI. Such as what?

S.-S. *Item, the Cloudcuckooburians are to use the selfsame weights and measures, and the selfsame coinage as the Olophyxians.*[e]

PEI. And you the selfsame as the Oh! Oh! -tyxians.
(*Striking him.*)

[d] He seems to have brought ballot-boxes so as to establish democratical institutions. *Enter Statute-seller.*

[e] Olophyxus, on the peninsula of Acte, the name chosen to lead up to Ὀτοτύξιοι, "the Lamenters," from ὀτοτύζειν.

ΨΗ. οὗτος τί πάσχεις;
ΠΕΙ. οὐκ ἀποίσεις τοὺς νόμους;
πικροὺς ἐγώ σοι τήμερον δείξω νόμους.
ΕΠΙ. καλοῦμαι Πεισθέταιρον ὕβρεως ἐς τὸν Μουνυχιῶνα μῆνα.
ΠΕΙ. ἄληθες οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ;
ΨΗ. ἐὰν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας καὶ μὴ δέχηται
κατὰ τὴν στήλην—
ΠΕΙ. οἴμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;
ΕΠΙ. ἀπολῶ σε καὶ γράφω σε μυρίας δραχμάς.
ΠΕΙ. ἐγὼ δὲ σοῦ γε τὼ κάδω διασκεδῶ.
ΨΗ. μέμνησ' ὅτε τῆς στήλης κατετίλας ἑσπέρας;
ΠΕΙ. αἰβοῖ· λαβέτω τις αὐτόν. οὗτος οὐ μενεῖς;
ἀπίωμεν ἡμεῖς ὡς τάχιστ' ἐντευθενὶ
θύσοντες εἴσω τοῖς θεοῖσι τὸν τράγον.

ΧΟ. ἤδη 'μοὶ τῷ παντόπτᾳ [στρ.
καὶ παντάρχᾳ θνητοὶ πάντες
θύσουσ' εὐκταίαις εὐχαῖς.
πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,
σῴζω δ' εὐθαλεῖς καρποὺς
κτείνων παμφύλων γένναν
θηρῶν, ἃ πάντ' ἐν γαίᾳ
ἐκ κάλυκος αὐξανόμενον γένυσι παμφάγοις
δένδρεσί τ' ἐφημένα καρπὸν ἀποβόσκεται·
κτείνω δ' οἳ κήπους εὐώδεις
φθείρουσιν λύμαις ἐχθίσταις,

[a] *Exit Statute-Seller; but he and the Commissioner each make two brief reappearances, and vanish.*

[b] *Exeunt omnes, and the goat is supposed to be sacrificed within.*

S.-S. Hi! what are you at?

PEI. Take off those laws, you rascal.
Laws you won't like I'll give you in a minute.[a]

COM. (*reappearing*) I summon Peisthetaerus for next Munychion on a charge of outrage.

PEI. O that's it, is it? What, are you there still?

S.-S. (*reappearing*) *Item, if any man drive away the magistrates, and do not receive them according to the pillar—*

PEI. O mercy upon us, and are *you* there still?

COM. (*reappearing*) I'll ruin you! I claim ten thousand drachmas!

PEI. I'll overturn your verdict-urn, I will.

S.-S. (*reappearing*) Think of that evening when you fouled the pillar.

PEI. Ugh! seize him, somebody! Ha, you're off there, are you?
Let's get away from this, and go within,
And there we'll sacrifice the goat in peace.[b]

CH. Unto me, the All-controlling,
All-surveying,
Now will men, at every altar,
Prayers be praying;
Me who watch the land, protecting
Fruit and flower,
Slay the myriad-swarming insects
Who the tender buds devour
In the earth and on the branches
with a never-satiate malice,
Nipping off the blossom as it widens from the chalice.
And I slay the noisome creatures
Which consume
And pollute the garden's freshly scented bloom;

ἑρπετά τε καὶ δάκετα πάνθ᾽ ὅσαπερ
ἔστιν ὑπ᾽ ἐμᾶς πτέρυγος ἐν φοναῖς ὄλλυται.
τῇδε μέντοι θἠμέρᾳ μάλιστ᾽ ἐπαναγορεύεται,
ἢν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μήλιον,
λαμβάνειν τάλαντον, ἤν τε τῶν τυράννων τίς τινα
τῶν τεθνηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν.
βουλόμεσθ᾽ οὖν νυν ἀνειπεῖν ταῦτα χἠμεῖς ἐνθάδε.
ἢν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,
λήψεται τάλαντον, ἢν δὲ ζῶντ᾽ ἀγάγῃ τις, τέτταρα,
ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ᾽ ἑπτὰ τοὐβολοῦ,
εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται,
τοῖς τε κοψίχοισιν ἐς τὰς ῥῖνας ἐγχεῖ τὰ πτερά,
τὰς περιστεράς θ᾽ ὁμοίως ξυλλαβὼν εἵρξας ἔχει,
κἀπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.
ταῦτα βουλόμεσθ᾽ ἀνειπεῖν· κεἴ τις ὄρνιθας τρέφει
εἱργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι.
ἢν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὀρνέων
αὖθις ὑμεῖς αὖ παρ᾽ ἡμῖν δεδεμένοι παλεύσετε.

---

[a] At the great Dionysia outlaws were proclaimed.

[b] Diagoras, called the Atheist, had lately fled, and a price was set upon his head for divulging and reviling the Mysteries: Schol.

[c] "The Athenians still, in their public Ἀρά, denounced the tyrant (see *Thesm.* 338, 339, and the note on *Thesm.* 331) and still offered a reward to the tyrannicide": R.

And every little biter, and every creeping thing
Perish in destruction at the onset of my wing.
Listen to the City's notice,
specially proclaimed [a] to-day;
Sirs, Diagoras [b] *the Melian*
whosoever of you slay,
Shall receive, reward, one talent;
and another we'll bestow
If you slay some ancient tyrant,
dead and buried long ago.[c]
We, the Birds, will give a notice,
we proclaim with right good will,
Sirs, Philocrates, Sparrovian,
whosoever of you kill,
Shall receive, reward, one talent,
if alive you bring him, four;
Him who strings and sells the finches,
seven an obol, at his store,
Blows the thrushes out and, rudely,
to the public gaze exposes,
Shamefully entreats the blackbirds,
thrusting feathers up their noses.
Pigeons too the rascal catches,
keeps and mews them up with care,
Makes them labour as decoy-birds,
tethered underneath a snare.
Such the notice we would give you.
And we wish you all to know,
Who are keeping birds in cages,
you had better let them go.
Else the Birds will surely catch you,
and yourselves in turn employ,
Tied and tethered up securely,
other rascals to decoy.

εὔδαιμον φῦλον πτηνῶν [ἀντ.
οἰωνῶν, οἳ χειμῶνος μὲν
χλαίνας οὐκ ἀμπισχοῦνται,
οὐδ᾽ αὖ θερμὴ πνίγους ἡμᾶς
ἀκτὶς τηλαυγὴς θάλπει·
ἀλλ᾽ ἀνθηρῶν λειμώνων
φύλλων ἐν κόλποις ναίω,
ἡνίκ᾽ ἂν ὁ θεσπέσιος ὀξὺ μέλος ἀχέτας
θάλπεσι μεσημβρινοῖς ἡλιομανὴς βοᾷ.
χειμάζω δ᾽ ἐν κοίλοις ἄντροις
νύμφαις οὐρείαις ξυμπαίζων·
ἠρινά τε βοσκόμεθα παρθένια
λευκότροφα μύρτα Χαρίτων τε κηπεύματα.

τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,
ὅσ᾽ ἀγάθ᾽, ἢν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,
ὥστε κρείττω δῶρα πολλῷ τῶν Ἀλεξάνδρου λαβεῖν.
πρῶτα μὲν γάρ, οὗ μάλιστα πᾶς κριτὴς ἐφίεται,
γλαῦκες ὑμᾶς οὔποτ᾽ ἐπιλείψουσι Λαυριωτικαί·
ἀλλ᾽ ἐνοικήσουσιν ἔνδον, ἔν τε τοῖς βαλλαντίοις
ἐννεοττεύσουσι κἀκλέψουσι μικρὰ κέρματα.
εἶτα πρὸς τούτοισιν ὥσπερ ἐν ἱεροῖς οἰκήσετε·

---

[a] The owl was stamped on Athenian coins; in Laureium were the silver mines.

O the happy clan of birds
Clad in feather;
Needing not a woollen vest in
Wintry weather;
Heeding not the warm far-flashing
Summer ray,
For within the leafy bosoms
Of the flowery meads I stay,
When the Chirruper in ecstasy
is shrilling forth his tune,
Maddened with the sunshine,
and the rapture of the noon.
And I winter in the caverns'
Hollow spaces,
With the happy Oreads playing; and in Spring
I crop the virgin flowers of the myrtles white and tender,
Dainties that are fashioned in the gardens of the Graces.

Now we wish to tell the Judges,
in a friendly sort of way,
All the blessings we shall give them
if we gain the prize to-day.
Ne'er were made to Alexander
lovelier promises or grander.
First, what every Judge amongst you
most of all desires to win,
Little Lauriotic owlets[a]
shall be always flocking in.
Ye shall find them all about you,
as the dainty brood increases,
Building nests within your purses,
hatching little silver pieces.
Then as if in stately Temples
shall your happy lives be spent,

τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς ἀετόν·
κἂν λαχόντες ἀρχίδιον εἶθ' ἁρπάσαι βούλησθέ τι,
ὀξὺν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν.
ἢν δέ που δειπνῆτε, πρηγορεῶνας ὑμῖν πέμψομεν.
ἢν δὲ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν
ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὃς ἂν μὴ μῆν' ἔχῃ,
ὅταν ἔχητε χλανίδα λευκήν, τότε μάλισθ' οὕτω δίκην
δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνισι κατατιλώμενοι.

ΠΕΙ. τὰ μὲν ἱέρ' ἡμῖν ἐστιν ὤρνιθες καλά·
ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
οὐδείς, ὅτου πευσόμεθα τἀκεῖ πράγματα;
ἀλλ' οὑτοσὶ τρέχει τις Ἀλφειὸν πνέων.
ΑΓΓΕΛΟΣ Α. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι ποῦ,
ποῦ Πεισθέταιρός ἐστιν ἄρχων;
ΠΕΙ. οὑτοσί.
Γ.Α. ἐξῳκοδόμηταί σοι τὸ τεῖχος.
ΑΠΕΙ. εὖ λέγεις.
ΑΓ.Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον·
ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς
καὶ Θεαγένης ἐναντίω δύ' ἅρματε,
ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος,
ὑπὸ τοῦ πλάτους ἂν παρελασαίτην.
ΠΕΙ. Ἡράκλεις.

[a] The triangular pediment or gable which surmounted the columns of a Greek temple.
[b] Disks of bronze, placed over the heads of statues to protect them from the pollutions of birds: Schol.
[c] *Enter Peisthetaerus.*
[d] *Enter Messenger, panting like an Olympian runner.*

For the birds will top your mansions
with the Eagle pediment.[a]
If you hold some petty office,
if you wish to steal and pick,
In your hands we'll place a falcon,
very keen and small and quick.
If a dinner is in question,
crops we'll send you for digestion.
But should you the prize deny us,
you had better all prepare,
Like the statues in the open,
little copper disks[b] to wear;
Else whene'er abroad ye're walking,
clad in raiment white and new,
Angry birds will wreak their vengeance,
spattering over it and you.[c]

PEI. Dear Birds, our sacrifice is most auspicious.
But strange it is, no messenger has come
From the great wall we are building, with the news.
Hah! here runs one with true Alpheian pantings.[d]
MESSENGER. Where, where,—O where, where, where,—
O where, where, where,
Where, where's our leader Peisthetaerus?
PEI. Here.
MES. Your building's built! The wall's complete!
PEI. Well done.
MES. And a most grand, magnificent work it is.
So broad, that on its top the Braggadocian
Proxenides could pass Theagenes[e]
Each driving in his chariot, drawn by horses
As bulky as the Trojan.
PEI. Heracles!

[e] For these two needy braggarts see 822 and note.

ΑΓ.Α. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὔτ' ἐγώ,
ἑκατοντορόγυιον.
ΠΕΙ. ὦ Πόσειδον τοῦ μάκρους.
τίνες ᾠκοδόμησαν αὐτὸ τηλικουτονί;
ΑΓ.Α. ὄρνιθες, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος
πλινθοφόρος, οὐ λιθουργός, οὐ τέκτων παρῆν,
ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ.
ἐκ μέν γε Λιβύης ἧκον ὡς τρισμύριαι
γέρανοι θεμελίους καταπεπωκυῖαι λίθους.
τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.
ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μύριοι·
ὕδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα
οἱ χαραδριοὶ καὶ τἄλλα ποτάμι' ὄρνεα.
ΠΕΙ. ἐπηλοφόρουν δ' αὐτοῖσι τίνες;
ΑΓ.Α. ἐρωδιοὶ
λεκάναισι.
ΠΕΙ. τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;
ΑΓ.Α. τοῦτ' ὦγάθ' ἐξεύρητο καὶ σοφώτατα·
οἱ χῆνες ὑποτύπτοντες ὥσπερ ταῖς ἄμαις
ἐς τὰς λεκάνας ἐνέβαλλον αὐτοῖς τοῖν ποδοῖν.
ΠΕΙ. τί δῆτα πόδες ἂν οὐκ ἀπεργασαίατο;
ΑΓ.Α. καὶ νὴ Δί' αἱ νῆτταί γε περιεζωσμέναι
ἐπλινθοφόρουν· ἄνω δὲ τὸν ὑπαγωγέα
ἐπέτοντ' ἔχουσαι κατόπιν ὥσπερ παιδία,
καὶ πηλὸν ἐν τοῖς στόμασιν, αἱ χελιδόνες.
ΠΕΙ. τί δῆτα μισθωτοὺς ἂν ἔτι μισθοῖτό τις;

---

[a] Perhaps a reference to the wall of Babylon, 300 feet high and 75 broad, Herod. i. 178.

[b] It was a popular belief that cranes swallowed pebbles to serve as ballast in their migrations; 1428, 1429.

MES. And then its height, I measured that, is just
Six hundred feet.[a]
PEI. Poseidon, what a height!
Who built it up to that enormous size?
MES. The birds, none other; no Egyptian, bearing
The bricks, no mason, carpenter was there;
Their own hands wrought it, marvellous to see.
From Libya came some thirty thousand cranes
With great foundation-stones they had swallowed down;[b]
And these the corn-crakes fashioned with their beaks.
Ten thousand storks were carrying up the bricks;[c]
And lapwings helped, and the other water-birds,
To bring the water up into the air.
PEI. Who bare aloft the mortar for them?
MES. Herons
In hods.
PEI. But how did they get the mortar in?
MES. O that was most ingeniously contrived.
The geese struck down their feet, and slid them under,
Like shovels, and so heaved it on the hods.
PEI. Then is there anything that FEET can't do![d]
MES. And then the ducks, with girdles round their waists,
Carried the bricks: and up the swallows flew,
Like serving-lads, carrying behind them each
His trowel, and the mortar in their mouths.
PEI. Then why should men hire hirelings any more!

[c] "Διὰ τὸ Πελαργικὸν τεῖχος τοὺς ἀπὸ Τυρρηνίας ἥκοντας ἀναστῆσαι: Scholiast. See the note on 832 *supra*. The Πελαργοί, having been so successful in building the wall of the Athenian acropolis. now bring the bricks for building the great wall of the Birds": R.

[d] There was a proverb, *τί δῆτα χεῖρες οὐκ ἂν ἐργασαίατο;* Schol.

φέρ' ἴδω, τί δαί; τὰ ξύλινα τοῦ τείχους τίνες
ἀπηργάσαντ';

ΑΓ. Α. ὄρνιθες ἦσαν τέκτονες
σοφώτατοι πελεκᾶντες, οἳ τοῖς ῥύγχεσιν
ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος
αὐτῶν πελεκώντων ὥσπερ ἐν ναυπηγίῳ.
καὶ νῦν ἅπαντ' ἐκεῖνα πεπύλωται πύλαις
καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,
ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ
φυλακαὶ καθεστήκασι καὶ φρυκτωρίαι
ἐν τοῖσι πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων
ἀπονίψομαι· σὺ δ' αὐτὸς ἤδη τἄλλα δρᾶ.

ΧΟ. οὗτος τί ποιεῖς; ἆρα θαυμάζεις ὅτι
οὕτω τὸ τεῖχος ἐκτετείχισται ταχύ;

ΠΕΙ. νὴ τοὺς θεοὺς ἔγωγε· καὶ γὰρ ἄξιον·
ἴσα γὰρ ἀληθῶς φαίνεταί μοι ψεύδεσιν.
ἀλλ' ὅδε φύλαξ γὰρ τῶν ἐκεῖθεν ἄγγελος
ἐσθεῖ πρὸς ἡμᾶς δεῦρο πυρρίχην βλέπων.

ΑΓ. Β. ἰοὺ ἰού, ἰοὺ ἰού, ἰοὺ ἰού.

ΠΕΙ. τί τὸ πρᾶγμα τουτί;

ΑΓ. Β. δεινότατα πεπόνθαμεν.
τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
διὰ τῶν πυλῶν εἰσέπτατ' ἐς τὸν ἀέρα,
λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.

ΠΕΙ. ὢ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος.
τίς τῶν θεῶν;

ΑΓ. Β. οὐκ ἴσμεν· ὅτι δ' εἶχε πτερά,
τοῦτ' ἴσμεν.

ΠΕΙ. οὔκουν δῆτα περιπόλους ἐχρῆν
πέμψαι κατ' αὐτὸν εὐθύς;

Well, well, go on; who was it finished off
The great wall's woodwork?
MES. Canny Pelicans,[a]
Excellent workmen, hewing with huge beaks
Gate-timber; and the uproar as they hewed
Was like an arsenal when ships are building.
Now every gateway has its gate, fast-barred,
And watched the whole way round; and birds are pacing
Their beats, and carrying bells, and everywhere
The guards are stationed, and the beacons blaze
On every tower. But I must hurry off
And wash myself. You, manage what remains.
CH. O man, what ails you? Do you feel surprised
To hear the building has been built so soon?
PEI. By all the Gods I do; and well I may.
In very truth it seems to me like—lies.
But see! a guard, a messenger from thence
Is running towards us with a war-dance[b] look![c]
GUARD. Hallo! Hallo! Hallo! Hallo! Hallo!
PEI. Why, what's up now?
GUARD. A terrible thing has happened.
One of the Gods, of Zeus's Gods, has just,
Giving our jackdaw sentinels the slip,
Shot through the gates and flown into the air.
PEI. A dreadful deed! A wicked scandalous deed![d]
Which of the Gods?
GUARD. We know not. Wings he had,
So much we know.
PEI. Ye should have sent at once
The civic guard in hot pursuit.

[a] There is a play on πελεκάω, "to hew."
[b] A dance of men in full armour. [c] *Enter a guard.*
[d] Eurip. *Medea*, 1121 ὦ δεινὸν ἔργον παρανόμως εἰργασμένη.

ΑΓ.Β. ἀλλ' ἐπέμψαμεν
τρισμυρίους ἱέρακας ἱπποτοξότας,
χωρεῖ δὲ πᾶς τις ὄνυχας ἠγκυλωμένος,
κερχνῄς, τριόρχης, γύψ, κύμινδις, αἰετός·
ῥύμῃ τε καὶ πτεροῖσι καὶ ῥοιζήμασιν
αἰθὴρ δονεῖται, τοῦ θεοῦ ζητουμένου·
κἄστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά που
ἤδη 'στίν.
ΠΕΙ. οὔκουν σφενδόνας δεῖ λαμβάνειν
καὶ τόξα; χώρει δεῦρο πᾶς ὑπηρέτης·
τόξευε, παῖε· σφενδόνην τίς μοι δότω.
ΧΟ. πόλεμος αἴρεται, πόλεμος οὐ φατός,
πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς
ἀέρα περινέφελον, ὃν Ἔρεβος ἐτέκετο,
μή σε λάθῃ θεῶν τις ταύτῃ περῶν·
ἄθρει δὲ πᾶς κύκλῳ σκοπῶν,
ὡς ἐγγὺς ἤδη δαίμονος πεδαρσίου
δίνης πτερωτὸς φθόγγος ἐξακούεται.

ΠΕΙ. αὕτη σύ, ποῖ ποῖ ποῖ πέτει; μέν' ἥσυχος·
ἔχ' ἀτρέμας· αὐτοῦ στῆθ'· ἐπίσχες τοῦ δρόμου.
τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὁπόθεν ποτ' εἶ.
ΙΡΙΣ. παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων.
ΠΕΙ. ὄνομα δέ σοι τί ἐστι; πλοῖον ἢ κυνῆ;
ΙΡ. Ἶρις ταχεῖα.
ΠΕΙ. Πάραλος ἢ Σαλαμινία;
ΙΡ. τί δὲ τοῦτο;

---

[a] Alluding to the Θρᾷκες ἱπποτοξόται commanded by Sitalces, an ally of Athens: Thuc. ii. 96.

[b] Erebus is the father of Aether in Hesiod, *Theog.* 125.

[c] *Enter Iris.*

[d] She is like a ship because her wings spread like oars, and her chiton bellies like a sail: Schol. And as she flies in her long

GUARD. We sent
The mounted archers,[a] thirty thousand falcons,
All with their talons curved, in fighting trim,
Hawk, buzzard, vulture, eagle, eagle-owl.
Yea, Ether vibrates with the whizz and whirr
Of beating pinions, as they seek the God.
Ay, and he's near methinks; he's very near;
He's somewhere here.

PEI. A sling, a sling, I say!
Arrows and bows! Fall in, my merrymen all!
Shoot, smite, be resolute. A sling! a sling!

CH. War is begun, inexpressive war,
War is begun twixt the Gods and me!
Look out, look out, through the cloud-wrapt air
Which erst the Darkness of Erebus [b] bare,
Lest a God slip by, and we fail to see.
Glance eager-eyed on every side,
For close at hand the wingèd sound I hear
Of some Immortal hurtling through the Sky.[c]

PEI. Hoi! whither away there? whither away? Stop! stop!
Stop where you are! keep quiet! stay! remain!
Who, what, whence are you? where do you come from? Quick!

IRIS. Whence do I come? From the Olympian Gods.

PEI. Your name! What is it? Sloop or Head-dress? [d]

IR. Iris
The fleet.[e]

PEI. The Paralus, or the Salaminian [f]?

IR. Why, what's all this?

robes, probably brilliant with all the colours of the rainbow, she also resembles a beribboned head-dress.

[e] βάσκ' ἴθι, Ἶρι ταχεῖα, Hom. *Iliad*, viii. 399 *et seq.*

[f] The two "fleet" dispatch-boats of Athens.

ΠΕΙ. ταυτηνί τις οὐ συλλήψεται
ἀναπτάμενος τρίορχος;
ΙΡ. ἐμὲ συλλήψεται;
τί ποτ᾽ ἐστὶ τουτὶ τὸ κακόν;
ΠΕΙ. οἰμώξει μακρά.
ΙΡ. ἄτοπόν γε τουτὶ πρᾶγμα.
ΠΕΙ. κατὰ ποίας πύλας
εἰσῆλθες εἰς τὸ τεῖχος ὦ μιαρωτάτη;
ΙΡ. οὐκ οἶδα μὰ Δί᾽ ἔγωγε κατὰ ποίας πύλας.
ΠΕΙ. ἤκουσας αὐτῆς οἷον εἰρωνεύεται;
πρὸς τοὺς κολοιάρχους προσῆλθες; οὐ λέγεις;
σφραγῖδ᾽ ἔχεις παρὰ τῶν πελαργῶν;
ΙΡ. τί τὸ κακόν;
ΠΕΙ. οὐκ ἔλαβες;
ΙΡ. ὑγιαίνεις μέν;
ΠΕΙ. οὐδὲ σύμβολον
ἐπέβαλεν ὀρνίθαρχος οὐδείς σοι παρών;
ΙΡ. μὰ Δί᾽ οὐκ ἔμοιγ᾽ ἐπέβαλεν οὐδεὶς ὦ μέλε.
ΠΕΙ. κἄπειτα δῆθ᾽ οὕτω σιωπῇ διαπέτει
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;
ΙΡ. ποίᾳ γὰρ ἄλλῃ χρὴ πέτεσθαι τοὺς θεούς;
ΠΕΙ. οὐκ οἶδα μὰ Δί᾽ ἔγωγε· τῇδε μὲν γὰρ οὔ.
ἀδικεῖς δὲ καὶ νῦν. ἆρά γ᾽ οἶσθα τοῦθ᾽ ὅτι
δικαιότατ᾽ ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες;
ΙΡ. ἀλλ᾽ ἀθάνατός εἰμ᾽.
ΠΕΙ. ἀλλ᾽ ὅμως ἂν ἀπέθανες.
δεινότατα γάρ τοι πεισόμεσθ᾽, ἐμοὶ δοκεῖ,
εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ᾽ οἱ θεοὶ
ἀκολαστανεῖτε, κοὐδέπω γνώσεσθ᾽ ὅτι
ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων.
φράσον δέ τοί μοι τὼ πτέρυγε ποῖ ναυστολεῖς;

PEI. Fly up, some buzzard there,
Fly up, and seize her.
IR. Me! Seize ME, do you say?
What the plague's this?
PEI. You'll find to your cost, directly.
IR. Well now, this passes!
PEI. Answer! By what gates
Got you within the city wall, Miss Minx?
IR. I' faith, I know not, fellow, by what gates.
PEI. You hear the jade, how she prevaricates!
Saw you the daw-commanders? What, no answer?
Where's your stork-pass [a]?
IR. My patience, what do you mean?
PEI. You never got one?
IR. Have you lost your wits?
PEI. Did no bird-captain stick a label [a] on you?
IR. On ME? None stuck a label, wretch, on ME.
PEI. So then you thought in this sly stealthy way
To fly through Chaos and a realm not yours?
IR. And by what route, then, ought the Gods to fly?
PEI. I' faith, I know not. Only not by this.
This is a trespass! If you got your rights,
Of all the Irises that ever were
You'd be most justly seized and put to death.
IR. But I am deathless.
PEI. All the same for that
You should have died. A pretty thing, forsooth,
If, whilst all else obey us, you the Gods
Run riot, and forget that you in turn
Must learn to yield obedience to your betters.
But tell me, where do you navigate your wings?

[a] *σφραγίς*, a sealed passport; *σύμβολον*, the ticket on a bale of goods.

ΙΡ. ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς
φράσουσα θύειν τοῖς Ὀλυμπίοις θεοῖς
μηλοσφαγεῖν τε βουθύτοις ἐπ' ἐσχάραις
κνισᾶν τ' ἀγυιάς.
ΠΕΙ. τί σὺ λέγεις; ποίοις θεοῖς;
ΙΡ. ποίοισιν; ἡμῖν τοῖς ἐν οὐρανῷ θεοῖς.
ΠΕΙ. θεοὶ γὰρ ὑμεῖς;
ΙΡ. τίς γάρ ἐστ' ἄλλος θεός;
ΠΕΙ. ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί,
οἷς θυτέον αὐτούς, ἀλλὰ μὰ Δί' οὐ τῷ Διί.
ΙΡ. ὦ μῶρε μῶρε μὴ θεῶν κίνει φρένας
δεινάς, ὅπως μή σου γένος πανώλεθρον
Διὸς μακέλλῃ πᾶν ἀναστρέψει Δίκη,
λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς
καταιθαλώσει σου Λικυμνίαις βολαῖς.
ΠΕΙ. ἄκουσον αὕτη· παῦε τῶν παφλασμάτων·
ἔχ' ἀτρέμα. φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα
ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς;
ἆρ' οἶσθ' ὅτι Ζεὺς εἴ με λυπήσει πέρα,
μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος
καταιθαλώσω πυρφόροισιν αἰετοῖς;
πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν
ὄρνεις ἐπ' αὐτὸν παρδαλᾶς ἐνημμένους
πλεῖν ἑξακοσίους τὸν ἀριθμόν. καὶ δή ποτε
εἷς Πορφυρίων αὐτῷ παρέσχε πράγματα.
σὺ δ' εἴ με λυπήσεις τι, τῆς διακόνου
πρώτης ἀνατείνας τὼ σκέλη διαμηριῶ
τὴν Ἶριν αὐτήν, ὥστε θαυμάζειν ὅπως
οὕτω γέρων ὢν στύομαι τριέμβολον.

---

[a] Tragic tags or tragic style. Διὸς μακέλλῃ, Aesch. *Ag.* 509, and elsewhere; καταιθαλοῖ, Eur. *Ion*, 215, *Suppl.* 640. In the

IR. I? From the Father to mankind I'm flying,
To bid them on their bullock-slaughtering hearths
Slay sheep to the Olympian Gods, and steam
The streets with savour.

PEI. What do you say? What Gods?

IR. What Gods? To us, the Gods in Heaven, of course.

PEI. (*with supreme contempt*) What, are you Gods?

IR. What other Gods exist?

PEI. Birds are now Gods to men; and men must slay
Victims to them; and not, by Zeus, to Zeus.

IR. O fool, fool, fool! Stir not the mighty wrath
Of angry Gods, lest Justice, with the spade
Of vengeful Zeus, demolish all thy race,
And fiery vapour, with Licymnian strokes,[a]
Incinerate thy palace and thyself!

PEI. Now listen, girl; have done with that bombast.
(Don't move.) A Lydian or a Phrygian[b] is it,
You think to terrify with words like those?
Look here. If Zeus keep troubling me, I'll soon
Incinerate his great Amphion's domes[c]
And halls of state with eagles carrying fire.[d]
And up against him, to high heaven, I'll send
More than six hundred stout Porphyrion rails
All clad in leopard-skins. Yet I remember
When one Porphyrion gave him toil enough.
And as for you, his waiting-maid, if you
Keep troubling me with your outrageous ways,
I'll outrage *you*, and you'll be quite surprised
To find the strength of an old man like me.

Licymnius of Euripides, something was destroyed by lightning: Schol.

[b] *i.e.* some weak or worthless person. The phrase is from Eur. *Alc.* 675 πότερα Λυδὸν ἢ Φρύγα.

[c] From the *Niobe* of Aeschylus: Schol.

[d] Eur. *Suppl.* 640 ὃν Ζεὺς κεραυνῷ πυρπόλῳ καταιθαλοῖ.

ΙΡ. διαρραγείης ὦ μέλ' αὐτοῖς ῥήμασιν.
ΠΕΙ. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐρὰξ πατάξ.
ΙΡ. ἦ μήν σε παύσει τῆς ὕβρεως οὑμὸς πατήρ.
ΠΕΙ. οἴμοι τάλας. οὔκουν ἑτέρωσε πετομένη
καταιθαλώσεις τῶν νεωτέρων τινά;
ΧΟ. ἀποκεκλῄκαμεν διογενεῖς θεοὺς [ἀντ.
μηκέτι τὴν ἐμὴν διαπερᾶν πόλιν,
μηδέ τιν' ἱερόθυτον ἀνά τι δάπεδον ἔτι
τῇδε βροτῶν θεοῖσι πέμπειν καπνόν.

ΠΕΙ. δεινόν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς
οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν.
ΚΗΡΥΞ. ὦ Πεισθέταιρ', ὦ μακάρι', ὦ σοφώτατε,
ὦ κλεινότατ', ὦ σοφώτατ', ὦ γλαφυρώτατε,
ὦ τρισμακάρι', ὦ κατακέλευσον.
ΠΕΙ. τί σὺ λέγεις;
ΚΗ. στεφάνῳ σε χρυσῷ τῷδε σοφίας οὕνεκα
στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεῴ.
ΠΕΙ. δέχομαι. τί δ' οὕτως οἱ λεῴ τιμῶσί με;
ΚΗ. ὦ κλεινοτάτην αἰθέριον οἰκίσας πόλιν,
οὐκ οἶσθ' ὅσην τιμὴν παρ' ἀνθρώποις φέρει,
ὅσους τ' ἐραστὰς τῆσδε τῆς χώρας ἔχεις.
πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν,
ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,
ἐκόμων ἐπείνων ἐρρύπων ἐσωκράτουν
σκυτάλιά τ' ἐφόρουν, νῦν δ' ὑποστρέψαντες αὖ
ὀρνιθομανοῦσι, πάντα δ' ὑπὸ τῆς ἡδονῆς
ποιοῦσιν ἅπερ ὄρνιθες ἐκμιμούμενοι·
πρῶτον μὲν εὐθὺς πάντες ἐξ εὐνῆς ἅμα
ἐπέτονθ' ἕωθεν ὥσπερ ἡμεῖς ἐπὶ νομόν·
κἄπειτ' ἂν ἅμα κατῆραν ἐς τὰ βιβλία·

[a] *Exit Iris.* [b] *Enter Herald.*

IR. O shame upon you, wretch, your words and you.
PEI. Now then begone ; shoo, shoo ! Eurax patax !
IR. My father won't stand this ; I vow he won't.
PEI. Now Zeus-a-mercy, maiden ; fly you off,
Incinerate some younger man than I.[a]
CH. Never again shall the Zeus-born Gods,
Never again shall they pass this way !
Never again through this realm of ours
Shall men send up to the heavenly Powers
The savour of beasts which on earth they slay !

PEI. Well but that herald whom we sent to men,
'Tis strange if he should nevermore return.[b]
HERALD. O Peisthetaerus, O thou wisest, best,
Thou wisest, deepest, happiest of mankind,
Most glorious, most—O give the word !
PEI. What news ?
HER. Accept this golden crown, wherewith all peoples
Crown and revere thee for thy wisdom's sake !
PEI. I do. What makes them all revere me so ?
HER. O thou who hast built the ethereal glorious city,
Dost thou not know how men revere thy name,
And burn with ardour for this realm of thine ?
Why, till ye built this city in the air,
All men had gone Laconian-mad ; they went
Long-haired, half-starved, unwashed, Socratified,
With scytales in their hands ; but O the change !
They are all bird-mad now, and imitate
The birds, and joy to do whate'er birds do.
Soon as they rise from bed at early dawn,
They settle down on laws, as ye on lawns,[c]
And then they brood upon their leaves and leaflets,

[c] νόμος *law*, νομός *pasture* ; βιβλία, *books* or the *rind* of the papyrus ; ψήφισμα, *statute*, ψῆφος, *pebble*.

εἶτ᾽ ἀπενέμοντ᾽ ἐνταῦθα τὰ ψηφίσματα.
ὠρνιθομάνουν δ᾽ οὕτω περιφανῶς ὥστε καὶ
πολλοῖσιν ὀρνίθων ὀνόματ᾽ ἦν κείμενα.
πέρδιξ μὲν εἷς κάπηλος ὠνομάζετο
χωλός, Μενίππῳ δ᾽ ἦν χελιδὼν τοὔνομα,
Ὀπουντίῳ δ᾽ ὀφθαλμὸν οὐκ ἔχων κόραξ,
κορυδὸς Φιλοκλέει, χηναλώπηξ Θεαγένει,
ἶβις Λυκούργῳ, Χαιρεφῶντι νυκτερίς,
Συρακοσίῳ δὲ κίττα· Μειδίας δ᾽ ἐκεῖ
ὄρτυξ ἐκαλεῖτο· καὶ γὰρ ἤκεν ὄρτυγι
ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.
ᾖδον δ᾽ ὑπὸ φιλορνιθίας πάντες μέλη,
ὅπου χελιδὼν ἦν τις ἐμπεποιημένη
ἢ πηνέλοψ ἢ χήν τις ἢ περιστερὰ
ἢ πτέρυγες, ἢ πτεροῦ τι καὶ σμικρὸν προσῆν.
τοιαῦτα μὲν τἀκεῖθεν. ἓν δέ σοι λέγω·
ἥξουσ᾽ ἐκεῖθεν δεῦρο πλεῖν ἢ μύριοι
πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων·
ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.

ΠΕΙ. οὐ τἄρα μὰ Δί᾽ ἡμῖν ἔτ᾽ ἔργον ἑστάναι.
ἀλλ᾽ ὡς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους
καὶ τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν·
Μανῆς δὲ φερέτω μοι θύραζε τὰ πτερά·
ἐγὼ δ᾽ ἐκείνων τοὺς προσιόντας δέξομαι.

ΧΟ. ταχὺ δὴ πολυάνορα τάνδε πόλιν [στρ.

---

[a] A horse-breeder and farrier; the hollow of a horse's foot was called χελιδών.

[b] See 153. He had only one eye. [c] See 822 note.

[d] An orator, whom Eupolis likens to a cur running or yapping along a wall: Schol.

[e] "The στυφοκόπος (otherwise called ὀρτυγοκόπος) was an expert quail-filliper, who staked his own skill against the bird's

And feed their fill upon a crop of statutes.
So undisguised their madness, that full oft
The names of birds are fastened on to men.
One limping tradesman now is known as "Partridge";
They dub Menippus "Swallow[a]"; and Opuntius
"Blind Raven[b]"; Philocles is "Crested Lark,"
Theagenes[c] is nicknamed "Sheldrake" now;
Lycurgus "Ibis"; Chaerephon the "Vampire";
And Syracosius[d] "Jay"; whilst Meidias there
Is called the "Quail"; aye and he's like a quail
Flipped on the head by some quail-filliper.[e]
So fond they are of birds that all are singing
Songs where a swallow figures in the verse,
Or goose, or may-be widgeon, or ring-dove,
Or wings, or even the scantiest shred of feather.
So much from earth. And let me tell you this;
More than ten thousand men will soon be here,
All wanting wings and taloned modes of life.
Somehow or other you must find them wings.

PEI. O then, by Zeus, no time for dallying now;
Quick, run you[f] in; collect the crates and baskets,
And fill them all with wings; that done, let Manes
Bring me them out; whilst I, remaining here,
Receive the wingless travellers as they come.

CH. Very soon "fully-manned" will this City be called,

power of endurance. The quail was placed on a board, τηλία, and a ring was drawn round it. Then the στυφοκόπος filliped it on the head with his forefinger. If the bird stood its ground, its owner won; but if it flinched and backed out of the ring, the στυφοκόπος won. See Pollux, vii. segm. 136, ix. 107-109. Meidias was one of these στυφοκόποι, as well as a quail-breeder": R. The nickname suited his dazed look.

[f] Some attendant, like Manes in 1311.

καλεῖ τις ἀνθρώπων.
ΠΕΙ. τύχη μόνον προσείη.
ΧΟ. κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.
ΠΕΙ. θᾶττον φέρειν κελεύω.
ΧΟ. τί γὰρ οὐκ ἔνι ταύτῃ
καλὸν ἀνδρὶ μετοικεῖν;
Σοφία, Πόθος, ἀμβρόσιαι Χάριτες,
τό τε τῆς ἀγανόφρονος Ἡσυχίας
εὐήμερον πρόσωπον.

ΠΕΙ. ὡς βλακικῶς διακονεῖς· οὐ θᾶττον ἐγκονήσεις;

ΧΟ. φερέτω κάλαθον ταχύ τις πτερύγων. [ἀντ.
σὺ δ' αὖθις ἐξόρμα,
τύπτων γε τοῦτον ὡδί.
πάνυ γὰρ βραδύς ἐστί τις ὥσπερ ὄνος.
ΠΕΙ. Μανῆς γάρ ἐστι δειλός.
ΧΟ. σὺ δὲ τὰ πτερὰ πρῶτον
διάθες τάδε κόσμῳ,
τά τε μουσίχ' ὁμοῦ τά τε μαντικὰ καὶ
τὰ θαλάττι'. ἔπειτα δ' ὅπως φρονίμως
πρὸς ἄνδρ' ὁρῶν πτερώσεις.

ΠΕΙ. οὔ τοι μὰ τὰς κερχνῇδας ἔτι σοῦ σχήσομαι,
οὕτως ὁρῶν σε δειλὸν ὄντα καὶ βραδύν.

ΠΑΤΡΑΛΟΙΑΣ. γενοίμαν αἰετὸς ὑψιπέτας, ὡς ἀμ-
ποταθείην ὑπὲρ ἀτρυγέτου, γλαυκᾶς
ἐπ' οἶδμα λίμνας.
ΠΕΙ. ἔοικεν οὐ ψευδαγγελήσειν ἄγγελος.
ᾄδων γὰρ ὅδε τις αἰετοὺς προσέρχεται.

If men in such numbers invade us.
PEI. So fortune continue to aid us.
CH. O, the love of my City the world has enthralled!
PEI. (*to Manes*) Bring quicker the baskets they're packing
CH. For in what is it lacking
That a man for his home can require?
Here is Wisdom, and Wit, and each exquisite Grace,
And here the unruffled, benevolent face
Of Quiet, and loving Desire.

PEI. Why, what a lazy loon are you!
Come, move a little faster, do.

CH. O see that he brings me a basket of wings.
Rush out in a whirlwind of passion,
And wallop him, after this fashion.
For the rogue is as slow as a donkey to go.
PEI. No pluck has your Manes, 'tis true.
CH. But now 'tis for *you*
The wings in due order to set;
Both the musical wings, and the wings of the seers,
And the wings of the sea, that as each one appears,
The wings that he wants you can get.

PEI. O, by the kestrels, I can't keep my hands
From banging you, you lazy, crazy oaf.[a]

SIRE-STRIKER (*singing*). O that I might as an eagle be,
Flying, flying, flying, flying
Over the surge of the untilled sea!
PEI. Not false, methinks, the tale our envoy told us.
For here comes one whose song is all of eagles.

[a] *Enter a Sire-striker* (*i.e.* a young man desirous of entering a community where such things are permissible). His song is borrowed from the *Oenomaus* of Sophocles: Schol.

ΠΑ. αἰβοῖ·
οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον·
ἐρῶ δ' ἔγωγε τῶν ἐν ὄρνισιν νόμων.
ὀρνιθομανῶ γὰρ καὶ πέτομαι καὶ βούλομαι
οἰκεῖν μεθ' ὑμῶν κἀπιθυμῶ τῶν νόμων.
ΠΕΙ. ποίων νόμων; πολλοὶ γὰρ ὀρνίθων νόμοι.
ΠΑ. πάντων· μάλιστα δ' ὅτι καλὸν νομίζεται
τὸν πατέρα τοῖς ὄρνισιν ἄγχειν καὶ δάκνειν.
ΠΕΙ. καὶ νὴ Δί' ἀνδρεῖόν γε πάνυ νομίζομεν,
ὃς ἂν πεπλήγῃ τὸν πατέρα νεοττὸς ὤν.
ΠΑ. διὰ ταῦτα μέντοι δεῦρ' ἀνοικισθεὶς ἐγὼ
ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.
ΠΕΙ. ἀλλ' ἔστιν ἡμῖν τοῖσιν ὄρνισιν νόμος
παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεσιν·
ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους
πάντας ποιήσῃ τοὺς πελαργιδέας τρέφων,
δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.
ΠΑ. ἀπέλαυσά τἄρα νὴ Δί' ἐλθὼν ἐνθαδί,
εἴπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.
ΠΕΙ. οὐδέν γ'. ἐπειδήπερ γὰρ ἦλθες ὦ μέλε
εὔνους, πτερώσω σ' ὥσπερ ὄρνιν ὀρφανόν.
σοὶ δ' ὦ νεανίσκ' οὐ κακῶς ὑποθήσομαι,
ἀλλ' οἷάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦ. σὺ γὰρ
τὸν μὲν πατέρα μὴ τύπτε· ταυτηνδὶ λαβὼν
τὴν πτέρυγα καὶ τουτὶ τὸ πλῆκτρον θἀτέρᾳ,
νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον,
φρούρει, στρατεύου, μισθοφορῶν σαυτὸν τρέφε,

---

[a] The laws of Athens were written on tablets of wood, pyramid-shape, and exposed: these are the *κύρβεις*.

[b] "At the Great Dionysia, 'when the Tragedies were about to commence,' Aeschines says, 'a herald came forward with a band of youths clad in shining armour, and made a pro-

s.-s. Fie on it!
There's nothing in this world so sweet as flying;
I've quite a passion for these same bird-laws.
In fact I'm gone bird-mad, and fly, and long
To dwell with you, and hunger for your laws.
PEI. Which of our laws? for birds have many laws.
s.-s. All! All! but most of all that jolly law
Which lets a youngster throttle and beat his father.
PEI. Aye, if a cockerel beat his father here,
We do indeed account him quite a—Man.
s.-s. That's why I moved up hither and would fain
Throttle my father and get all he has.
PEI. But there's an ancient law among the birds,
You'll find it in the tablets [a] of the storks;
When the old stork has brought his storklings up,
And all are fully fledged for flight, then they
Must in their turn maintain the stork their father.
s.-s. A jolly lot of good I've gained by coming,
If now I've got to feed my father too!
PEI. Nay, my poor boy, you came here well-disposed,
And so I'll rig you like an orphan [b] bird.
And here's a new suggestion, not a bad one,
But what I learnt myself when I was young.
Don't beat your father, lad; but take this wing,
And grasp this spur of battle in your hand,
And think this crest a game-cock's martial comb.
Now march, keep guard, live on your soldier's pay,

clamation than which none could be nobler, none a greater incentive to patriotic virtue, saying, These are the orphans of brave men who fell in battle, valiantly fighting in their country's cause. Wherefore the City of Athens has maintained them during their boyhood, and now having armed them in full panoply dismisses them with her blessing to their homes, and invites them to a front seat, καλεῖ εἰς προεδρίαν, in the Theatre,' Aesch. *Adv. Ctes.* 154": R.

τὸν πατέρ' ἔα ζῆν· ἀλλ' ἐπειδὴ μάχιμος εἶ,
ἐς τἀπὶ Θρᾴκης ἀποπέτου κἀκεῖ μάχου.

ΠΑ. νὴ τὸν Διόνυσον εὖ γέ μοι δοκεῖς λέγειν,
καὶ πείσομαί σοι.

ΠΕΙ. νοῦν ἄρ' ἕξεις νὴ Δία.

ΚΙΝΗΣΙΑΣ.[a] ἀναπέτομαι δὴ πρὸς Ὄλυμπον πτερύγεσσι κούφαις·
πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων,[b]

ΠΕΙ. τουτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν.

ΚΙ. ἀφόβῳ φρενὶ σώματί τε νέαν ἐφέπων.

ΠΕΙ. ἀσπαζόμεσθα φιλύρινον Κινησίαν.
τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς;

ΚΙ. ὄρνις γενέσθαι βούλομαι
λιγύφθογγος ἀηδών.

ΠΕΙ. παῦσαι μελῳδῶν, ἀλλ' ὅ τι λέγεις εἰπέ μοι.

ΚΙ. ὑπὸ σοῦ πτερωθεὶς βούλομαι μετάρσιος
ἀναπτάμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν
ἀεροδονήτους καὶ νιφοβόλους ἀναβολάς.

ΠΕΙ. ἐκ τῶν νεφελῶν γὰρ ἄν τις ἀναβολὰς λάβοι;

ΚΙ. κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη.
τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται
ἀέρια καὶ σκοτιά γε καὶ κυαναυγέα
καὶ πτεροδόνητα· σὺ δὲ κλύων εἴσει τάχα.

ΠΕΙ. οὐ δῆτ' ἔγωγε.

ΚΙ. νὴ τὸν Ἡρακλέα σύ γε.
ἅπαντα γὰρ δίειμί σοι τὸν ἀέρα.
εἴδωλα πετεινῶν
αἰθεροδρόμων
οἰωνῶν ταναοδείρων.

---

[a] *Exit Sire-striker: enter Cinesias* (a feeble dithyrambic poet).
[b] From Anacreon: Schol.

And let your father be. If you want fighting,
Fly off to Thraceward regions, and fight there.

S.-S. By Dionysus, I believe you're right.
I'll do it too.

PEI. You'll show your sense, by Zeus! [a]

CINESIAS (*singing*). On the lightest of wings I am soaring on high,[b]
Lightly from measure to measure I fly;

PEI. Bless me, this creature wants a pack of wings!

CI. (*singing*) And ever the new I am flitting to find,
With timorless body, and timorless mind.

PEI. We clasp Cinesias, man of linden-wyth.[c]
Why in the world have you whirled your splay foot hither?

CI. (*singing*) To be a bird, a bird, I long,
A nightingale of thrilling song.

PEI. O stop that singing; prithee speak in prose.

CI. O give me wings, that I may soar on high,
And pluck poetic fancies from the clouds,
Wild as the whirling winds, and driving snows.

PEI. What, do you pluck your fancies from the clouds?

CI. Why our whole trade depends upon the clouds;
What are our noblest dithyrambs but things
Of air, and mist, and purple-gleaming depths,
And feathery whirlwings? You shall hear, and judge.

PEI. No, no, I won't.

CI. By Heracles you shall.
I'll go through all the air, dear friend, for you.
(*Singing*) Shadowy visions of
Wing-spreading, air-treading,
Taper-necked birds.

[c] As thin, both he and his verses, as the inner bark of the lime-tree. νέαν refers to his musical innovations.

ΠΕΙ. ὠόπ.
ΚΙ. τὸν ἁλάδρομον ἁλάμενος
ἅμ' ἀνέμων πνοαῖσι βαίην.
ΠΕΙ. νὴ τὸν Δί' ἦ 'γώ σου καταπαύσω τὰς πνοάς.
ΚΙ. τοτὲ μὲν νοτίαν στείχων πρὸς ὁδόν,
τοτὲ δ' αὖ βορέᾳ σῶμα πελάζων,
ἀλίμενον αἰθέρος αὔλακα τέμνων.
χαρίεντά γ' ὦ πρεσβῦτ' ἐσοφίσω καὶ σοφά.
ΠΕΙ. οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;
ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,
ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' ἀεί;
ΠΕΙ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων
Λεωτροφίδῃ χορὸν πετομένων ὀρνέων
Κρεκοπίδα φυλήν;
ΚΙ. καταγελᾷς μου, δῆλος εἶ.
ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,
πρὶν ἂν πτερωθεὶς διαδράμω τὸν ἀέρα.
ΣΥΚΟΦ. ὄρνιθες τίνες οἵδ' οὐδὲν ἔχοντες πτεροποίκιλοι,
τανυσίπτερε ποικίλα χελιδοῖ;
ΠΕΙ. τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεγρήγορεν.
ὅδ' αὖ μινυρίζων δεῦρό τις προσέρχεται.
ΣΥ. τανυσίπτερε ποικίλα μάλ' αὖθις.
ΠΕΙ. ἐς θοἰμάτιον τὸ σκόλιον ᾄδειν μοι δοκεῖ,
δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων.
ΣΥ. τίς ὁ πτερῶν δεῦρ' ἐστὶ τοὺς ἀφικνουμένους;
ΠΕΙ. ὁδὶ πάρεστιν· ἀλλ' ὅτου δεῖ χρὴ λέγειν.

---

[a] *P. begins to flap him round the stage.*
[b] Also a light and bird-like creature.
[c] A play on the Athenian tribe Κεκροπίς and κρέξ, "corn-crake."
[d] *Exit Cinesias: enter Sycophant, or common informer.*
[e] Adapted from Alcaeus (fragm. 141):

ὄρνιθες τίνες οἵδ' ὠκεανῶ γᾶς ἀπὺ περράτων
ἦνθον, πανέλοπες ποικιλόδειροι τανυσίπτεροι; Schol.

PEI. Steady, there!
CI. (*singing*) Bounding along on the path to the seas,
Fain would I float on the stream of the breeze.
PEI. O by the Powers, I'll stop your streams and breezes.
CI. (*singing*) First do I stray on a southerly way;
Then to the northward my body I bear,
Cutting a harbourless furrow of air.[a]
A nice trick that, a pleasant trick, old man.
PEI. O you don't like being feathery-whirl-winged, do you?
CI. That's how you treat the Cyclian-chorus-trainer
For whose possession all the tribes compete!
PEI. Well, will you stop and train a chorus here
For Leotrophides,[b] all flying birds,
Crake-oppidans?[c]
CI. You're jeering me, that's plain.
But I won't stop, be sure of that, until
I get me wings, and peragrate the air.[d]
SYCOPHANT (*singing*). Who be these on varied wing,
birds who have not anything?[e]
O tell me, swallow, tell me, tell me true,
O long-winged bird, O bird of varied hue!
PEI. Come, it's no joke, this plague that's broken out;
Here comes another, warbling like the rest.
SY. (*singing*) Again I ask thee, tell me, tell me true,
O long-winged bird, O bird of varied hue!
PEI. At his own cloak his catch appears to point;
More than one swallow[f] *that* requires, I'm thinking.
SY. Which is the man that wings the visitors?
PEI. He stands before you. What do you please to want?

[f] His threadbare cloak shows that he sadly needs the warm spring weather, but "one swallow will not make spring" (*μία χελιδὼν ἔαρ οὐ ποιεῖ*).

ΣΥ. πτερῶν πτερῶν δεῖ· μὴ πύθῃ τὸ δεύτερον.
ΠΕΙ. μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;
ΣΥ. μὰ Δί᾽ ἀλλὰ κλητήρ εἰμι νησιωτικὸς
καὶ συκοφάντης,
ΠΕΙ. ὦ μακάριε τῆς τέχνης.
ΣΥ. καὶ πραγματοδίφης. εἶτα δέομαι πτερὰ λαβὼν
κύκλῳ περισοβεῖν τὰς πόλεις καλούμενος.
ΠΕΙ. ὑπαὶ πτερύγων τι προσκαλεῖ σοφώτερον;
ΣΥ. μὰ Δί᾽ ἀλλ᾽ ἵν᾽ οἱ λῃσταί γε μὴ λυπῶσί με,
μετὰ τῶν γεράνων τ᾽ ἐκεῖθεν ἀναχωρῶ πάλιν,
ἀνθ᾽ ἕρματος πολλὰς καταπεπωκὼς δίκας.
ΠΕΙ. τουτὶ γὰρ ἐργάζει σὺ τοὔργον; εἰπέ μοι,
νεανίας ὢν συκοφαντεῖς τοὺς ξένους;
ΣΥ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.
ΠΕΙ. ἀλλ᾽ ἔστιν ἕτερα νὴ Δί᾽ ἔργα σώφρονα,
ἀφ᾽ ὧν διαζῆν ἄνδρα χρῆν τοσουτονὶ
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν.
ΣΥ. ὦ δαιμόνιε μὴ νουθέτει μ᾽ ἀλλὰ πτέρου.
ΠΕΙ. νῦν τοι λέγων πτερῶ σε.
ΣΥ. καὶ πῶς ἂν λόγοις
ἄνδρα πτερώσειας σύ;
ΠΕΙ. πάντες τοῖς λόγοις
ἀναπτεροῦνται.
ΣΥ. πάντες;
ΠΕΙ. οὐκ ἀκήκοας,
ὅταν λέγωσιν οἱ πατέρες ἑκάστοτε
τοῖς μειρακίοις ἐν τοῖσι κουρείοις ταδί;
"δεινῶς γέ μου τὸ μειράκιον Διιτρέφης
λέγων ἀνεπτέρωκεν ὥσθ᾽ ἱππηλατεῖν."

---

[a] Aeschylus has ὅπλων, ὅπλων δεῖ: Schol.
[b] Where victors in the games received a thick χλαῖνα.

SY. Wings, wings I want.[a] You need not ask me twice.
PEI. Is it Pellene[b] that you're going to fly to?
SY. No, no: but I'm a sompnour for the Isles,[c]
Informer,—
PEI. O the jolly trade you've got!
SY. And law-suit-hatcher; so I want the wings
To scare the cities, serving writs all round.
PEI. You'll summon them more cleverly, I suppose,
To the tune of wings[d]?
SY. No, but to dodge the pirates,
I'll then come flying homeward with the cranes,
First swallowing down a lot of suits for ballast.
PEI. Is this your business? you, a sturdy youngster,
Live by informing on the stranger-folk?
SY. What can I do? I never learnt to dig.
PEI. O, but by Zeus, there's many an honest calling
Whence men like you can earn a livelihood,
By means more suitable than hatching suits.
SY. Come, come, no preaching; wing me, wing me, please.
PEI. I wing you now by talking.
SY. What, by talk
Can you wing men?
PEI. Undoubtedly. By talk
All men are winged.[e]
SY. All!
PEI. Have you never heard
The way the fathers in the barbers' shops
Talk to the children, saying things like these,
"*Diitrephes has winged my youngster so*
By specious talk, he's all for chariot-driving."

[c] Process-server where the defendant was one of the subject allies dwelling overseas.
[d] ἱππαὶ πτερύγων from a song (Schol.), *A*. 970.
[e] ἀναπτερόω = "to excite," "put on the tiptoe of expectation" or the like.

ὁ δέ τις τὸν αὑτοῦ φησιν ἐπὶ τραγῳδίᾳ
ἀνεπτερῶσθαι καὶ πεποτῆσθαι τὰς φρένας.
ΣΤ. λόγοισί τἄρα καὶ πτεροῦνται;
ΠΕΙ. φήμ' ἐγώ.
ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται
ἐπαίρεταί τ' ἄνθρωπος. οὕτω καί σ' ἐγὼ
ἀναπτερώσας βούλομαι χρηστοῖς λόγοις
τρέψαι πρὸς ἔργον νόμιμον.
ΣΤ. ἀλλ' οὐ βούλομαι.
ΠΕΙ. τί δαὶ ποιήσεις;
ΣΤ. τὸ γένος οὐ καταισχυνῶ.
παππῷος ὁ βίος συκοφαντεῖν ἐστί μοι.
ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς
ἱέρακος ἢ κερχνῇδος, ὡς ἂν τοὺς ξένους
καλεσάμενος κᾆτ' ἐγκεκληκὼς ἐνθαδὶ
κατ' αὖ πέτωμαι πάλιν ἐκεῖσε.
ΠΕΙ. μανθάνω.
ὡδὶ λέγεις· ὅπως ἂν ὠφλήκῃ δίκην
ἐνθάδε πρὶν ἥκειν ὁ ξένος.
ΣΤ. πάνυ μανθάνεις.
ΠΕΙ. κἄπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκεῖσ' αὖ πέτει
ἁρπασόμενος τὰ χρήματ' αὐτοῦ.
ΣΤ. πάντ' ἔχεις.
βέμβικος οὐδὲν διαφέρειν δεῖ.
ΠΕΙ. μανθάνω.
βέμβικα· καὶ μὴν ἔστι μοι νὴ τὸν Δία
κάλλιστα Κορκυραῖα τοιαυτὶ πτερά.
ΣΤ. οἴμοι τάλας μάστιγ' ἔχεις.
ΠΕΙ. πτερῶ μὲν οὖν,
οἷσί σε ποιήσω τήμερον βεμβικιᾶν.
ΣΤ. οἴμοι τάλας.

"*Aye,*" says another, "*and that boy of mine*
Flutters his wings at every Tragic Play."

SY. So then by talk they are winged.

PEI. Exactly so.
Through talk the mind flutters and soars aloft,
And all the man takes wing. And so even now
I wish to turn you, winging you by talk,
To some more honest trade.

SY. But I DON'T wish.

PEI. How then?

SY. I'll not disgrace my bringing up.
I'll ply the trade my father's fathers plied.
So wing me, please, with light quick-darting wings
Falcon's or kestrel's, so I'll serve my writs
Abroad on strangers; then accuse them here;
Then dart back there again.

PEI. I understand.
So when they come, they'll find the suit decided,
And payment ordered.

SY. Right! you understand.

PEI. And while they're sailing hither you'll fly there,
And seize their goods for payment.

SY. That's the trick!
Round like a top I'll whizz.

PEI. I understand.
A whipping-top; and here by Zeus I've got
Fine Corcyraean[a] wings to set you whizzing.

SY. O, it's a whip!

PEI. Nay, friend, a pair of wings,
To set you spinning round and round to-day.
(*Striking him.*)

SY. O! O! O! O!

[a] Corcyra was famous for its scourges, used by the officials in the many riots there.

ΠΕΙ. οὐ πτερυγιεῖς ἐντευθενί;
οὐκ ἀπολιβάξεις ὦ κάκιστ' ἀπολούμενος;
πικρὰν τάχ' ὄψει στρεψοδικοπανουργίαν.
ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερά.

ΧΟ. πολλὰ δὴ καὶ καινὰ καὶ θαυ- [στρ.
μάστ' ἐπεπτόμεσθα καὶ
δεινὰ πράγματ' εἴδομεν.
ἔστι γὰρ δένδρον πεφυκὸς
ἔκτοπόν τι Καρδίας ἀ-
πωτέρω Κλεώνυμος,
χρήσιμον μὲν οὐδέν, ἄλ-
λως δὲ δειλὸν καὶ μέγα.
τοῦτο τοῦ μὲν ἦρος ἀεὶ
βλαστάνει καὶ συκοφαντεῖ,
τοῦ δὲ χειμῶνος πάλιν τὰς
ἀσπίδας φυλλορροεῖ.

ἔστι δ' αὖ χώρα πρὸς αὐτῷ [ἀντ.
τῷ σκότῳ πόρρω τις ἐν
τῇ λύχνων ἐρημίᾳ,
ἔνθα τοῖς ἥρωσιν ἄνθρω-
ποι ξυναριστῶσι καὶ ξύν-
εισι πλὴν τῆς ἑσπέρας.
τηνικαῦτα δ' οὐκέτ' ἦν
ἀσφαλὲς ξυντυγχάνειν.
εἰ γὰρ ἐντύχοι τις ἥρῳ
τῶν βροτῶν νύκτωρ Ὀρέστῃ,
γυμνὸς ἦν πληγεὶς ὑπ' αὐτοῦ
πάντα τἀπιδέξια.

---

[a] *Exit P. with Sycophant.*

[b] Καρδία, a town in Thrace; there is a pun on C.'s lack of courage, καρδίαν οὐκ ἔχοντα: Schol.

PEI. Come, wing yourself from hence.
Wobble away, you most confounded rascal!
I'll make you spin! I'll law-perverting-trick you!
Now let us gather up the wings and go.[a]

CH. We've been flying, we've been flying
Over sea and land, espying
Many a wonder strange and new.
First, a tree of monstrous girth,
Tall and stout, yet nothing worth,
For 'tis rotten through and through;
It has got no heart,[b] and we
Heard it called "Cleonymus-tree."
In the spring it blooms gigantic,
Fig-traducing, sycophantic,
Yet in falling leaf-time yields
Nothing but a fall of shields

Next a spot by darkness skirted,
Spot, by every light deserted,[c]
Lone and gloomy, we descried.
There the human and divine,
Men with heroes, mix and dine
Freely, save at even-tide.
'Tis not safe for mortal men
To encounter heroes then.
Then the great Orestes, looming
Vast and awful through the glooming,
On their right a stroke delivering,[d]
Leaves them palsied, stript, and shivering.[e]

[c] A parody of Σκυθῶν ἐρημία, Aesch. *P.V.* 2; see *A.* 704.
[d] The ghost of a hero, met at night, caused paralysis.
[e] *Enter Prometheus, concealing his face, probably recalling some scene in the "Prometheus Fire-bringer" of Aeschylus.*

ΠΡΟΜΗΘΕΥΣ. οἴμοι τάλας, ὁ Ζεὺς ὅπως μή μ' ὄψεται.
ποῦ Πεισθέταιρός ἐστ';
ΠΕΙ. ἔα τουτὶ τί ἦν;
τίς ὁ συγκαλυμμός;
ΠΡ. τῶν θεῶν ὁρᾷς τινα
ἐμοῦ κατόπιν ἐνταῦθα;
ΠΕΙ. μὰ Δί' ἐγὼ μὲν οὔ.
τίς δ' εἶ σύ;
ΠΡ. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;
ΠΕΙ. ὁπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.
ἀλλὰ σὺ τίς εἶ;
ΠΡ. βουλυτὸς ἢ περαιτέρω;
ΠΕΙ. οἴμ' ὡς βδελύττομαί σε.
ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ;
ἀπαιθριάζει τὰς νεφέλας ἢ ξυννέφει;
ΠΕΙ. οἴμωζε μεγάλ'.
ΠΡ. οὕτω μὲν ἐκκαλύψομαι.
ΠΕΙ. ὦ φίλε Προμηθεῦ.
ΠΡ. παῦε παῦε, μὴ βόα.
ΠΕΙ. τί γὰρ ἔστι;
ΠΡ. σίγα, μὴ κάλει μου τοὔνομα·
ἀπὸ γάρ μ' ὀλέσεις, εἴ μ' ἐνθάδ' ὁ Ζεὺς ὄψεται.
ἀλλ' ἵνα φράσω σοι πάντα τἄνω πράγματα,
τουτὶ λαβών μου τὸ σκιάδειον ὑπέρεχε
ἄνωθεν, ὡς ἂν μή μ' ὁρῶσιν οἱ θεοί.
ΠΕΙ. ἰοὺ ἰού·
εὖ γ' ἐπενόησας αὐτὸ καὶ προμηθικῶς.
ὑπόδυθι ταχὺ δὴ κᾆτα θαρρήσας λέγε.
ΠΡ. ἄκουε δή νυν.
ΠΕΙ. ὡς ἀκούοντος λέγε.
ΠΡ. ἀπόλωλεν ὁ Ζεύς.

PROMETHEUS. O dear! O dear! Pray Heaven that Zeus won't see me!
Where's Peisthetaerus? [a]

PEI. Why, whatever is here?
What's this enwrapment?

PR. See you any God
Following behind me there?

PEI. Not I, by Zeus.
But who are you?

PR. And what's the time of day?

PEI. The time of day? A little after noon.
(*Shouting*) BUT WHO ARE YOU?

PR. Ox-loosing time, or later?

PEI. Disgusting idiot!

PR. What's Zeus doing now?
The clouds collecting or the clouds dispersing?

PEI. Out on you, stupid!

PR. Now then, I'll unwrap.

PEI. My dear Prometheus!

PR. Hush! don't shout like that.

PEI. Why, what's up now?

PR. Don't speak my name so loudly.
'Twould be my ruin, if Zeus see me here.
But now I'll tell you all that's going on
Up in the sky, if you'll just take the umbrella,
And hold it over, that no God may see me.

PEI. Ha! Ha!
The crafty thought! Prometheus-like [b] all over.
Get under then; make haste: and speak out freely.

PR. Then listen.

PEI. Speak: I'm listening, never fear.

PR. All's up with Zeus!

[a] *Enter Peisthetaerus.*
[b] With a play on προμήθεια "forethought."

ΠΕΙ. πηνίκ' ἄττ' ἀπώλετο;
ΠΡ. ἐξ οὗπερ ὑμεῖς ᾠκίσατε τὸν ἀέρα.
θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι
θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο
ἀνῆλθεν ὡς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου,
ἀλλ' ὡσπερεὶ Θεσμοφορίοις νηστεύομεν
ἄνευ θυηλῶν· οἱ δὲ βάρβαροι θεοὶ
πεινῶντες ὥσπερ Ἰλλυριοὶ κεκριγότες
ἐπιστρατεύσειν φάσ' ἄνωθεν τῷ Διί,
εἰ μὴ παρέξει τἀμπόρι' ἀνεῳγμένα,
ἵν' εἰσάγοιτο σπλάγχνα κατατετμημένα.
ΠΕΙ. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοί τινες
ἄνωθεν ὑμῶν;
ΠΡ. οὐ γάρ εἰσι βάρβαροι,
ὅθεν ὁ πατρῷός ἐστιν Ἐξηκεστίδῃ;
ΠΕΙ. ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις
τί ἐστιν;
ΠΡ. ὅ τι ἐστίν; Τριβαλλοί.
ΠΕΙ. μανθάνω.
ἐντεῦθεν ἄρα τοὐπιτριβείης ἐγένετο.
ΠΡ. μάλιστα πάντων. ἓν δέ σοι λέγω σαφές·
ἥξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν
παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·
ὑμεῖς δὲ μὴ σπένδεσθ', ἐὰν μὴ παραδιδῷ
τὸ σκῆπτρον ὁ Ζεὺς τοῖσιν ὄρνισιν πάλιν,
καὶ τὴν Βασίλειάν σοι γυναῖκ' ἔχειν διδῷ.
ΠΕΙ. τίς ἐστιν ἡ Βασίλεια;
ΠΡ. καλλίστη κόρη,
ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς
καὶ τἄλλ' ἁπαξάπαντα, τὴν εὐβουλίαν,

---

[a] "As Athenian women fast on the Νηστεία, the third day of the Thesmophorian Festival": R.

PEI. Good gracious me! since when?
PR. Since first you built your city in the air.
For never from that hour does mortal bring
Burnt-offerings to the Gods, or savoury steam
Ascend to heaven from flesh of victims slain.
So now we fast a Thesmophorian fast,[a]
No altars burning; and the Barbarous Gods
Half-starved, and gibbering like Illyrians, vow
That they'll come marching down on Zeus, unless
He gets the marts reopened, and the bits
Of savoury inwards introduced once more.
PEI. What, are there really other Gods, Barbarians,
Up above[b] you?
PR. Barbarians? Yes; thence comes
The ancestral God of Execestides.
PEI. And what's the name of these Barbarian Gods?
PR. The name? Triballians.[c]
PEI. Aye, I understand.
'Tis from that quarter Tribulation comes.
PR. Exactly so. And now I tell you this;
Envoys will soon be here to treat for peace,
Sent down by Zeus and those Triballians there.
But make no peace, mind that, unless king Zeus
Restores the sceptre to the Birds again,
And gives yourself Miss Sovereignty to wife.
PEI. And who's Miss Sovereignty?
PR. The loveliest girl.
'Tis she who keeps the thunderbolts of Zeus,
And all his stores,—good counsels, happy laws,

[b] The Athenians used ἄνω in a geographical sense to indicate the north.

[c] A fierce Thracian tribe. A few years before they had defeated and slain Sitalces (Thuc. iv. 101), perhaps driven by famine, like the "Barbarous Gods."

τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια,
τὴν λοιδορίαν, τὸν κωλακρέτην, τὰ τριώβολα.
ΠΕΙ. ἅπαντά τἄρ' αὐτῷ ταμιεύει;
ΠΡ. φήμ' ἐγώ.
ἢν γ' ἢν σὺ παρ' ἐκείνου παραλάβῃς, πάντ' ἔχεις.
τούτων ἕνεκα δεῦρ' ἦλθον, ἵνα φράσαιμί σοι.
ἀεί ποτ' ἀνθρώποις γὰρ εὔνους εἴμ' ἐγώ.
ΠΕΙ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.
ΠΡ. μισῶ δ' ἅπαντας τοὺς θεούς, ὡς οἶσθα σύ.
ΠΕΙ. νὴ τὸν Δί' ἀεὶ δῆτα θεομισὴς ἔφυς.
ΠΡ. Τίμων καθαρός. ἀλλ' ὡς ἂν ἀποτρέχω πάλιν,
φέρε τὸ σκιάδειον, ἵνα με κἂν ὁ Ζεὺς ἴδῃ
ἄνωθεν, ἀκολουθεῖν δοκῶ κανηφόρῳ.
ΠΕΙ. καὶ τὸν δίφρον γε διφροφόρει τονδὶ λαβών.

ΧΟ. πρὸς δὲ τοῖς Σκιάποσιν λί- [στρ.
μνη τις ἔστ', ἄλουτος οὗ
ψυχαγωγεῖ Σωκράτης·
ἔνθα καὶ Πείσανδρος ἦλθε
δεόμενος ψυχὴν ἰδεῖν ἣ
ζῶντ' ἐκεῖνον προὔλιπε,
σφάγι' ἔχων κάμηλον ἀ-
μνόν τιν', ἧς λαιμοὺς τεμὼν
ὥσπερ οὑδυσσεύς, ἀπῆλθε,
κᾆτ' ἀνῆλθ' αὐτῷ κάτωθεν

---

[a] The official who paid the dicasts: W. 695, 724.

[b] *i.e.* one who hated his fellow-gods as much as Timon did his fellow-Athenians. On the story of Timon was moulded the Μονότροπος of Phrynichus, which competed with the *Birds*. See *L.* 808-20.

[c] A maiden who bore the second basket in the Panathenaic procession; behind her went one carrying a stool (διφροφόρος).

Sound common sense, dockyards, abusive speech,
All his three-obols, and the man who pays them.[a]

PEI. Then she keeps EVERYTHING !

PR. Of course she does.
Win her from Zeus, and *you'll* have EVERYTHING.
I hastened here that I might tell you this,
You know I am always well-disposed to men.

PEI. Aye, but for you we could not fry our fish.

PR. And I hate every God, you know that, don't you ?

PEI. Yes, hatred of the Gods ; you always felt it.

PR. A regular Timon[b] ! but 'tis time to go ;
Let's have the umbrella ; then, if Zeus perceives me,
He'll think I'm following the Basket-bearer.[c]

PEI. Here, take the chair, and act the Chair-girl too.

CH. Next we saw a sight appalling,
Socrates, unwashed, was calling
Spirits from the lake below,
('Twas on that enchanted ground
Where the Shadow-feet[d] are found).
There Peisander came to know
If the spirit cowards lack
Socrates could conjure back ;
Then a camel-lamb he slew,
Like Odysseus,[e] but withdrew,

Aelian says that others walked beside these, holding sunshades to protect them.

[d] A mythical tribe, who used their huge feet to shade their heads.

[e] The reference is to Hom. *Od.* xi. 35-51 where Odysseus summons the souls of the dead by slaying sheep and letting the blood pour into a trench. Here Peisander who never had any "spirit" (ψυχή) comes to see if Socrates can get it back for him, but cannot go through with the ordeal, and leaves the blood to the dried-up, ghost-like Chaerephon (*cf.* 1296).

πρὸς τό γ' αἷμα τῆς καμήλου
Χαιρεφῶν ἡ νυκτερίς.
ΠΟΣΕΙΔΩΝ. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας
ὁρᾶν τοδὶ πάρεστιν, οἷ πρεσβεύομεν.
οὗτος τί δρᾷς; ἐπ' ἀριστέρ' οὕτως ἀμπέχει;
οὐ μεταβαλεῖς θοἰμάτιον ὧδ' ἐπιδέξια;
τί ὦ κακόδαιμον; Λαισποδίας εἶ τὴν φύσιν.
ὦ δημοκρατία ποῖ προβιβᾷς ἡμᾶς ποτε,
εἰ τουτονί γ' ἐχειροτόνησαν οἱ θεοί;
ΤΡΙΒΑΛΛΟΣ. ἔξεις ἀτρέμας;
ΠΟ. οἴμωζε· πολὺ γὰρ δή σ' ἐγὼ
ἑόρακα πάντων βαρβαρώτατον θεῶν.
ἄγε δὴ τί δρῶμεν Ἡράκλεις;
ΗΡΑΚΛΗΣ. ἀκήκοας
ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι,
ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτειχίσας.
ΠΟ. ἀλλ' ὦγάθ' ᾑρήμεσθα περὶ διαλλαγῶν
πρέσβεις.
ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.
ΠΕΙ. τὴν τυρόκνηστίν τις δότω· φέρε σίλφιον·
τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας.
ΠΟ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
τρεῖς ὄντες ἡμεῖς.
ΠΕΙ. ἀλλ' ἐπικνῶ τὸ σίλφιον.
ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν;
ΠΕΙ. ὄρνιθές τινες
ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
ἔδοξαν ἀδικεῖν.
ΗΡ. εἶτα δῆτα σίλφιον
ἐπικνᾷς πρότερον αὐτοῖσιν;

Whilst the camel's blood upon
Pounced the Vampire, Chaerephon.

POSEIDON. There, fellow envoys, full in sight, the town
Whereto we are bound, Cloudcuckoobury, stands!
(To the Triballian)
You, what are you at, wearing your cloak left-sided?
Shift it round rightly; so. My goodness, you're
A born Laispodias [a]! O Democracy,
What will you bring us to at last, I wonder,
If voting Gods elect a clown like this!

TRIBALLIAN. Hands off there, will yer?

POS. Hang you, you're by far
The uncouthest God I ever came across.
Now, Heracles, what's to be done?

HERACLES. You have heard
What I propose; I'd throttle the man off-hand,
Whoever he is, that dares blockade the Gods.

POS. My dear good fellow, you forget we are sent
To treat for peace.

HE. I'd throttle him all the more.

PEI. *(to servants)* Hand me the grater; bring the silphium,
you;
Now then, the cheese; blow up the fire a little.

POS. We three, immortal Gods, with words of greeting
Salute the Man!

PEI. I'm grating silphium now.

HE. What's this the flesh of?

PEI. Birds! Birds tried and sentenced
For rising up against the popular party
Amongst the birds.

HE. Then you grate silphium, do you,
Over them first?

[a] He had a withered shin, which he tried to conceal by wearing his cloak awry: Schol.

ΠΕΙ. ὦ χαῖρ' Ἡράκλεις.
τί ἔστι;
ΠΟ. πρεσβεύοντες ἡμεῖς ἥκομεν
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.
ΟΙΚΕΤΗΣ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.
ΗΡ. καὶ μὴν τά γ' ὀρνίθεια λιπάρ' εἶναι πρέπει.
ΠΟ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
ὑμεῖς τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι
ὄμβριον ὕδωρ ἂν εἴχετ' ἐν τοῖς τέλμασιν,
ἀλκυονίδας τ' ἂν ἤγεθ' ἡμέρας ἀεί.
τούτων περὶ πάντων αὐτοκράτορες ἥκομεν.
ΠΕΙ. ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί,
τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν
τὸν Δί' ἀποδοῦναι· κἂν διαλλαττώμεθα
ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.
ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα καὶ ψηφίζομαι—
ΠΟ. τί ὦ κακόδαιμον; ἠλίθιος καὶ γάστρις εἶ.
ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;
ΠΕΙ. ἄληθες; οὐ γὰρ μεῖζον ὑμεῖς οἱ θεοὶ
ἰσχύσετ', ἢν ὄρνιθες ἄρξωσιν κάτω;
νῦν μέν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
κύψαντες ἐπιορκοῦσιν ὑμᾶς οἱ βροτοί·
ἐὰν δὲ τοὺς ὄρνεις ἔχητε συμμάχους,
ὅταν ὀμνύῃ τις τὸν κόρακα καὶ τὸν Δία,
ὁ κόραξ παρελθὼν τοὐπιορκοῦντος λάθρᾳ
προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θενών.
ΠΟ. νὴ τὸν Ποσειδῶ ταῦτά γέ τοι καλῶς λέγεις.
ΗΡ. κἀμοὶ δοκεῖ.
ΠΕΙ. τί δαὶ σὺ φῄς;

PEI. O welcome, Heracles!
What brings you hither?
POS. We are envoys, sent
Down by the Gods to settle terms of peace.
SERVANT. There's no more oil remaining in the flask.
HE. O dear! and bird's-flesh should be rich and glistering.
POS. We Gods gain nothing by the war; and you,
Think what ye'll get by being friends with us;
Rain-water in the pools, and halcyon days
Shall be your perquisites the whole year through.
We've ample powers to settle on these terms.
PEI. It was not we who ever wished for war,
And now, if even now ye come prepared
With fair proposals, ye will find us ready
To treat for peace. What I call fair is this;
Let Zeus restore the sceptre to the birds,
And all make friends. If ye accept this offer,
I ask the envoys in to share our banquet.
HE. I'm altogether satisfied, and vote—
POS. (*interrupting*)
What, wretch? A fool and glutton, that's what *you* are!
What! would you rob your father of his kingdom?
PEI. Aye, say you so? Why, ye'll be mightier far,
Ye Gods above, if Birds bear rule below.
Now men go skulking underneath the clouds,
And swear false oaths, and call the Gods to witness.
But when ye've got the Birds for your allies,
If a man swear by the Raven and by Zeus,
The Raven will come by, and unawares
Fly up, and swoop, and peck the perjurer's eye out.
POS. Now by Poseidon there's some sense in that.
HE. And so say I.
PEI. (*to Trib.*) And you?

ΤΡ. ναβαισατρεῦ.
ΠΕΙ. ὁρᾷς; ἐπαινεῖ χοὖτος. ἕτερόν νυν ἔτι
ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν.
ἐάν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν
εὐξάμενος εἶτα διασοφίζηται λέγων,
"μενετοὶ θεοί," καὶ μἀποδιδῷ μισητίᾳ,
ἀναπράξομεν καὶ ταῦτα.
ΠΟ. φέρ' ἴδω τῷ τρόπῳ;
ΠΕΙ. ὅταν διαριθμῶν ἀργυρίδιον τύχῃ
ἅνθρωπος οὗτος, ἢ καθῆται λούμενος,
καταπτάμενος ἰκτῖνος ἁρπάσας λάθρᾳ
προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ.
ΗΡ. τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
τούτοις ἐγώ.
ΠΟ. καὶ τὸν Τριβαλλόν νυν ἐροῦ.
ΗΡ. ὁ Τριβαλλός, οἰμώζειν δοκεῖ σοι;
ΤΡ. σαυνάκα
βακταρικροῦσα.
ΗΡ. φησί μ' εὖ λέγειν πάνυ.
ΠΟ. εἴ τοι δοκεῖ σφῷν ταῦτα, κἀμοὶ συνδοκεῖ.
ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι.
ΠΕΙ. καὶ νὴ Δί' ἕτερόν γ' ἐστὶν οὗ 'μνήσθην ἐγώ.
τὴν μὲν γὰρ Ἥραν παραδίδωμι τῷ Διί,
τὴν δὲ Βασίλειαν τὴν κόρην γυναῖκ' ἐμοὶ
ἐκδοτέον ἐστίν.
ΠΟ. οὐ διαλλαγῶν ἐρᾷς.
ἀπίωμεν οἴκαδ' αὖθις.
ΠΕΙ. ὀλίγον μοι μέλει.
μάγειρε τὸ κατάχυσμα χρὴ ποιεῖν γλυκύ.
ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον ποῖ φέρει;

[a] Probably T.'s words are meant for broken Greek: perhaps ναί, ἔπεισε τρεῖς, "yes, he persuaded [all] three of us."

TR. Persuasitree.[a]

PEI. You see? he quite assents. And now I'll give you
Another instance of the good ye'll gain.
If a man vow a victim to a God,
And then would shuffle off with cunning words,
Saying, in greedy lust, *The Gods wait long*,[b]
This too we'll make him pay you.

POS. Tell me how?

PEI. Why, when that man is counting out his money,
Or sitting in his bath, a kite shall pounce
Down unawares, and carry off the price
Of two fat lambs, and bear it to the God.

HE. I say again, I vote we give the sceptre
Back to the Birds.

POS. Ask the Triballian next.

HE. You there, do you want a drubbing?

TR. Hideythine[c]
I'se stickybeatums.

HE. There! he's all for me.

POS. Well then, if so you wish it, so we'll have it.

HE. (*to Pei.*) Hi! we accept your terms about the sceptre.

PEI. By Zeus, there's one thing more I've just remembered.
Zeus may retain his Hera, if he will,
But the young girl, Miss Sovereignty, he must
Give me to wife.

POS. This looks not like a treaty.
Let us be journeying homewards.

PEI. As you will.
Now, cook, be sure you make the gravy rich.

HE. Why, man alive, Poseidon, where are you off to?

[b] *i.e.* are long-suffering, slow to anger, *cf.* Juv. *Sat.* xiii. 100 *Ut sit magna, tamen certe lenta ira deorum est.*

[c] Perhaps σοῦ νάκην ("skin," "hide") βακτηρίᾳ κρούσω.

ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;
ΠΟ. τί δαὶ ποιῶμεν;
ΗΡ. ὅ τι; διαλλαττώμεθα.
ΠΟ. τί δ᾽ ᾠζύρ᾽; οὐκ οἶσθ᾽ ἐξαπατώμενος πάλαι.
βλάπτεις δέ τοι σὺ σαυτόν. ἢν γὰρ ἀποθάνῃ
ὁ Ζεὺς παραδοὺς τούτοισι τὴν τυραννίδα,
πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται
τὰ χρήμαθ᾽, ὅσ᾽ ἂν ὁ Ζεὺς ἀποθνῄσκων καταλίπῃ.
ΠΕΙ. οἴμοι τάλας οἷόν σε περισοφίζεται.
δεῦρ᾽ ὡς ἔμ᾽ ἀποχώρησον, ἵνα τί σοι φράσω.
διαβάλλεταί σ᾽ ὁ θεῖος ὦ πόνηρε σύ.
τῶν γὰρ πατρῴων οὐδ᾽ ἀκαρῆ μέτεστί σοι
κατὰ τοὺς νόμους· νόθος γὰρ εἶ κοὐ γνήσιος.
ΗΡ. ἐγὼ νόθος; τί λέγεις;
ΠΕΙ. σὺ μέντοι νὴ Δία
ὤν γε ξένης γυναικός. ἢ πῶς ἄν ποτε
ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς,
οὖσαν θυγατέρ᾽, ὄντων ἀδελφῶν γνησίων;
ΗΡ. τί δ᾽ ἢν ὁ πατὴρ ἐμοὶ διδῷ τὰ χρήματα
νοθεῖ᾽ ἀποθνῄσκων;
ΠΕΙ. ὁ νόμος αὐτὸν οὐκ ἐᾷ.
οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν,
ἀνθέξεταί σου τῶν πατρῴων χρημάτων
φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.
ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον·
"νόθῳ δὲ μὴ εἶναι ἀγχιστείαν
παίδων ὄντων γνησίων.
ἐὰν δὲ παῖδες μὴ ὦσι γνήσιοι,
τοῖς ἐγγυτάτω γένους
μετεῖναι τῶν χρημάτων."
ΗΡ. ἐμοὶ δ᾽ ἄρ᾽ οὐδὲν τῶν πατρῴων χρημάτων
μέτεστιν;

What, are we going to fight about one woman?
POS. What shall we do?
HE. Do? Come to terms at once.
POS. You oaf, he's gulling you, and you can't see it.
Well, it's yourself you are ruining. If Zeus
Restore the kingdom to the Birds, and die,
You'll be a pauper. You are the one to get
Whatever money Zeus may leave behind him.
PEI. O! O! the way he's trying to cozen you!
Hist, step aside, I want to whisper something.
Your uncle's fooling you, poor dupe. By law
No shred of all your father's money falls
To you. Why, you're a bastard,[a] you're not heir.
HE. Eh! What? A bastard? I?
PEI. Of course you are.
Your mother was an alien. Bless the fool,
How did you think Athene could be "Heiress,"
(Being a girl), if she had lawful brethren?
HE. Well, but suppose my father leaves me all
As bastard's heritage?
PEI. The law won't let him.
Poseidon here, who now excites you on,
Will be the first to claim the money then,
As lawful brother, and your father's heir.
Why here, I'll read you Solon's law about it.

"A bastard is to have no right of inheritance, if there be lawful children. And if there be no lawful children, the goods are to fall to the next of kin."[b]

HE. What! none of all my father's goods to fall
To me?

[a] Or "half-breed," his mother being a mortal; for in Attic law, anyone was νόθος whose mother was not a genuine Athenian.

[b] Probably the words of Solon's law: the quotation is prose.

ΠΕΙ. οὐ μέντοι μὰ Δία. λέξον δέ μοι,
ἤδη σ' ὁ πατὴρ εἰσήγαγ' ἐς τοὺς φράτορας;
ΗΡ. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλαι.
ΠΕΙ. τί δῆτ' ἄνω κέχηνας αἰκείαν βλέπων;
ἀλλ' ἢν μεθ' ἡμῶν ᾖς, καταστήσω σ' ἐγὼ
τύραννον· ὀρνίθων παρέξω σοι γάλα.
ΗΡ. δίκαι' ἔμοιγε καὶ πάλιν δοκεῖς λέγειν
περὶ τῆς κόρης, κἄγωγε παραδίδωμί σοι.
ΠΕΙ. τί δαὶ σὺ φῄς;
ΠΟ. τἀναντία ψηφίζομαι.
ΠΕΙ. ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. τί σὺ λέγεις;
ΤΡ. καλάνι κόραυνα καὶ μεγάλα βασιλιναῦ
ὄρνιτο παραδίδωμι.
ΗΡ. παραδοῦναι λέγει.
ΠΟ. μὰ τὸν Δί' οὐχ οὗτός γε παραδοῦναι λέγει,
εἰ μὴ βαδίζειν ὥσπερ αἱ χελιδόνες.
ΗΡ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.
ΠΟ. σφὼ νῦν διαλλάττεσθε καὶ ξυμβαίνετε·
ἐγὼ δ', ἐπειδὴ σφῷν δοκεῖ, σιγήσομαι.
ΗΡ. ἡμῖν ἃ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ.
ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,
ἵνα τὴν Βασίλειαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.
ΠΕΙ. ἐς καιρὸν ἄρα κατεκόπησαν οὑτοιὶ
ἐς τοὺς γάμους.
ΗΡ. βούλεσθε δῆτ' ἐγὼ τέως
ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε.
ΠΟ. ὀπτᾷς τὰ κρέα; πολλήν γε τενθείαν λέγεις.
οὐκ εἶ μεθ' ἡμῶν;
ΗΡ. εὖ γε μέντἂν διετέθην.
ΠΕΙ. ἀλλὰ γαμικὴν χλανίδ' ἐκδότω τις δεῦρό μοι.

[a] As the Athenians did with the children of citizens.

PEI. No, not one farthing! tell me this,
Has he enrolled you ever in the guild? [a]
HE. He never has. I've often wondered why.
PEI. Come, don't look up assault-and-battery-wise.
oin *us*, my boy; I'll make you autocrat,
And feed you all your days on pigeon's milk.
HE. I'm quite convinced you're right about the girl;
I said Restore her; and I say so now.
PEI. (*to Pos.*) And what say you?
POS. I vote the other way.
PEI. All rests with this Triballian. What say you?
TR. Me gulna charmi grati Sovranau
Birdito stori.[b]
HE. There! he said Restore her.
POS. O no by Zeus, he never said Restore her;
He said to migrate as the swallows do.[c]
HE. O then he said Restore her to the swallows.
POS. You two conclude, and settle terms of peace,
Since you both vote it, I will say no more.
HE. (*to Pei.*) We're quite prepared to give you all you ask.
So come along, come up to heaven yourself,
And take Miss Sovereignty and all that's there.
PEI. So then these birds were slaughtered just in time
To grace our wedding banquet.
HE. Would you like me
To stay, and roast the meat, while you three go?
POS. To *roast* the meat! To TASTE the meat, you mean.
Come along, do.
HE. I'd have enjoyed it though.
PEI. Ho there within! bring out a wedding robe.

[b] *Τὴν καλὴν καὶ μεγάλην κόρην Βασιλείαν γαμεῖν*: Scholiast.

[c] *μὰ τὸν Δία, φησίν, οὐ λέγει παραδοῦναι, ἀλλὰ βαδίζειν καὶ ἀναχωρεῖν*: Schol. He takes the Triballian to include *βάσιν* in the word *βασιλιναῦ*. Perhaps *χελιδόνες* in *καλάνι*?

ΧΟ. ἔστι δ᾽ ἐν Φαναῖσι πρὸς τῇ [ἀντ.
Κλεψύδρᾳ πανοῦργον ἐγ-
γλωττογαστόρων γένος,
οἳ θερίζουσίν τε καὶ σπεί-
ρουσι καὶ τρυγῶσι ταῖς γλώτ-
ταισι συκάζουσί τε·
βάρβαροι δ᾽ εἰσὶν γένος,
Γοργίαι τε καὶ Φίλιπποι.
κἀπὸ τῶν ἐγγλωττογαστό-
ρων ἐκείνων τῶν Φιλίππων
πανταχοῦ τῆς Ἀττικῆς ἡ
γλῶττα χωρὶς τέμνεται.

ΑΓΓΕΛΟΣ. ὦ πάντ᾽ ἀγαθὰ πράττοντες, ὦ μείζω λόγου,
ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,
δέχεσθε τὸν τύραννον ὀλβίοις δόμοις.
προσέρχεται γὰρ οἷος οὔτε παμφαὴς
ἀστὴρ ἰδεῖν ἔλαμψε χρυσαυγεῖ δόμῳ,
οὔθ᾽ ἡλίου τηλαυγὲς ἀκτίνων σέλας
τοιοῦτον ἐξέλαμψεν, οἷον ἔρχεται,
ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,
πάλλων κεραυνόν, πτεροφόρον Διὸς βέλος·
ὀσμὴ δ᾽ ἀνωνόμαστος ἐς βάθος κύκλου
χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ᾽
αὖραι διαψαίρουσι πλεκτάνην καπνοῦ.
ὁδὶ δὲ καὐτός ἐστιν. ἀλλὰ χρὴ θεᾶς
Μούσης ἀνοίγειν ἱερὸν εὔφημον στόμα.

---

[a] Phanae was in Chios, but here it is a play on *φαίνω* and *συκοφάντης*.

[b] *κλεψύδρα* was a common name for an intermittent spring, but here is the Water-clock which timed the pleaders in the

CH. In the fields of Litigation,[a]
Near the Water-clock,[b] a nation
With its tongue its belly fills;
With its tongue it sows and reaps,
Gathers grapes and figs in heaps,
With its tongue the soil it tills.
For a Barbarous tribe it passes,
Philips all and Gorgiases.[c]
And from this tongue-bellying band[d]
Everywhere on Attic land,
People who a victim slay
Always cut the tongue away.[e]

MESSENGER. O all-successful, more than tongue can tell!
O ye, thrice blessèd wingèd race of birds,
Welcome your King returning to his halls!
He comes; no Star has ever gleamed so fair,
Sparkling refulgent in its gold-rayed home.
The full far-flashing splendour of the Sun
Ne'er shone so gloriously as he, who comes
Bringing a bride too beautiful for words,
Wielding the wingèd thunderbolt of Zeus.
Up to Heaven's highest vault, sweet sight, ascends
Fragrance ineffable; while gentlest airs
The fume of incense scatter far and wide.
He comes; he is here! Now let the heavenly Muse
Open her lips with pure auspicious strains.

courts. "The Barbarians are the foreign sycophants and sophists who flock to Athens and earn their living by their tongues": R.

[c] Gorgias of Leontini, the famous sophist and rhetorician. Philip is his son or disciple, *cf.* *W.* 421.

[d] A parody on ἐγχειρογάστορες, men who fill their bellies by the labour of their hands.

[e] A custom in the sacrifice: *P.* 1060.

ΧΟ. ἄναγε, δίεχε, πάραγε, πάρεχε, [στρ.
περιπέτεσθε
τὸν μάκαρα μάκαρι σὺν τύχᾳ.
ὢ φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους.
ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γήμας.

μεγάλαι μεγάλαι κατέχουσι τύχαι
γένος ὀρνίθων
διὰ τόνδε τὸν ἄνδρ᾽. ἀλλ᾽ ὑμεναίοις
καὶ νυμφιδίοισι δέχεσθ᾽ ᾠδαῖς
αὐτὸν καὶ τὴν Βασίλειαν.

Ἥρᾳ ποτ᾽ Ὀλυμπίᾳ [στρ.
τὸν ἠλιβάτων θρόνων
ἄρχοντα θεοῖς μέγαν
Μοῖραι ξυνεκοίμισαν
ἐν τοιῷδ᾽ ὑμεναίῳ.
Ὑμὴν ὦ Ὑμέναι᾽ ὦ.

ὁ δ᾽ ἀμφιθαλὴς Ἔρως [ἀντ.
χρυσόπτερος ἡνίας
εὔθυνε παλιντόνους,
Ζηνὸς πάροχος γάμων
τῆς τ᾽ εὐδαίμονος Ἥρας.
Ὑμὴν ὦ Ὑμέναι᾽ ὦ,
Ὑμὴν ὦ Ὑμέναι᾽ ὦ.

ΠΕΙ. ἐχάρην ὕμνοις, ἐχάρην ᾠδαῖς·
ἄγαμαι δὲ λόγων.
ΧΟ. ἄγε νῦν αὐτοῦ καὶ τὰς χθονίας
κλῄσατε βροντάς, τάς τε πυρώδεις
Διὸς ἀστεροπάς,
δεινόν τ᾽ ἀργῆτα κεραυνόν.

CH. Back with you! out with you!
off with you! up with you!
Flying around
Welcome the Blessèd with blessedness crowned.
O! O! for the youth and the beauty, O!
Well hast thou wed for the town of the Birds.

Great are the blessings, and mighty, and wonderful,
Which through his favour our nation possesses.
Welcome them back, both himself and Miss Sovereignty,
Welcome with nuptial and bridal addresses.

Mid just such a song hymenaean
Aforetime the Destinies led
The King of the thrones empyréan,
The Ruler of Gods, to the bed
Of Hera his beautiful bride.
Hymen, O Hymenaeus!

And Love, with his pinions of gold,
Came driving, all blooming and spruce,
As groomsman and squire to behold
The wedding of Hera and Zeus,
Of Zeus and his beautiful bride.
Hymen, O Hymenaeus!
Hymen, O Hymenaeus!

PEI. I delight in your hymns, I delight in your songs;
Your words I admire.
CH. Now sing of the trophies he brings us from Heaven,
The earth-crashing thunders, deadly and dire,
And the lightning's angry flashes of fire,
And the dread white bolt of the levin.[a]

[a] *Cf.* Homer, *Il.* viii. 133 βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν.

ὦ μέγα χρύσεον ἀστεροπῆς φάος,
ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,
ὦ χθόνιαι βαρυαχέες ὀμβροφόροι θ' ἅμα βρονταί,
αἷς ὅδε νῦν χθόνα σείει.
δῖα δὲ πάντα κρατήσας
καὶ πάρεδρον Βασίλειαν ἔχει Διός.
Ὑμὴν ὦ Ὑμέναι' ὦ.
ΠΕΙ. ἕπεσθε νῦν γάμοισιν ὦ
φῦλα πάντα συννόμων
πτερυγοφόρ' ἐπὶ πέδον Διὸς
καὶ λέχος γαμήλιον.
ὄρεξον ὦ μάκαιρα σὴν
χεῖρα καὶ πτερῶν ἐμῶν
λαβοῦσα συγχόρευσον· αἴ-
ρων δὲ κουφιῶ σ' ἐγώ.
ΧΟ. ἀλαλαλαὶ ἰὴ παιών,
τήνελλα καλλίνικος, ὦ
δαιμόνων ὑπέρτατε.

Blaze of the lightning, so terribly beautiful,
Golden and grand!
Fire-flashing javelin, glittering ever in
Zeus's right hand!
Earth-crashing thunder, the hoarsely resounding, the
Bringer of showers!
He is your Master, 'tis he that is shaking the
Earth with your powers!
All that was Zeus's of old
Now is our hero's alone;
Sovereignty, fair to behold,
Partner of Zeus on his throne,
Now is for ever his own.
Hymen, O Hymenaeus!

PEI. Now follow on, dear feathered tribes,
To see us wed, to see us wed;
Mount up to Zeus's golden floor,
And nuptial bed, and nuptial bed.
And O, my darling, reach thine hand,
And take my wing and dance with me,
And I will lightly bear thee up,
And carry thee, and carry thee

CH. Raise the joyous Paean-cry,
Raise the song of Victory.
Io Paean, alalalae,
Mightiest of the Powers, to thee!

THE FROGS

INTRODUCTION

The *Frogs* was produced at the Lenaean festival of 405 B.C., about six months after the great naval victory of Arginusae; about four after the death of Euripides; and about two after that of Sophocles. It carried off the prize, the *Muses* of Phrynichus being second and the *Cleophon* of Plato third, and "at once took its position, which has never since been challenged, among the masterpieces of the Athenian drama."[a] But it also achieved "the apparently unique distinction of being acted a second time, and at this second representation the poet was crowned, not with the usual wreath of Bacchic ivy, but with a wreath made from Athene's sacred olive, an honour reserved for citizens who were deemed to have rendered important services to Athene's city."[b]

This exceptional honour was accorded "not for its wit and humour, nor yet for what to modern readers constitutes its pre-eminent attraction, the literary contest between Aeschylus and Euripides," but "for the lofty strain of patriotism which breathed through all its political allusions, and was especially felt in the advice tendered, obviously with some misgiving as to the spirit in which the

[a] Rogers, Introduction, p. v. [b] *Ibid.* p. v.

audience would receive it, in the epirrhema to the parabasis (686–705)."[a] There the poet appeals to the Athenian people to remember how they had recently enfranchized the slaves who had fought "one battle" (693) at Arginusae and not to leave men, who through "one mishap" (699) had been implicated in the oligarchical schemes of the Four Hundred five or six years before, with no civic rights whatever, and "we are told on the authority of Dicaearchus, a writer of the very greatest weight on such matters, that it was this very appeal which won the admiration of the public, and obtained for the play the honour of a second representation."[b]

The Chorus are "the Blessed Mystics, those who had on earth been initiated into the Eleusinian mysteries, and had led a holy and virtuous life in accordance with the doctrines therein inculcated."[c] They do not enter at once, but are first heard behind the scenes "chanting the melodious songs of the dead frogs, from whom the comedy derives its name." When they do enter later they "come in singing a series of hymns and songs, which are not mere unconnected lyrics, but are a continuous presentation of the earlier stages of their annual procession to Eleusis."

[a] Rogers, Introduction, p. vi.
[b] *Ibid.* p. vii. [c] *Ibid.* p. xv.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΞΑΝΘΙΑΣ, *οἰκέτης Διονύσου*

ΔΙΟΝΥΣΟΣ

ΗΡΑΚΛΗΣ

ΝΕΚΡΟΣ

ΧΑΡΩΝ

ΒΑΤΡΑΧΟΙ

ΧΟΡΟΣ ΜΥΣΤΩΝ

ΑΙΑΚΟΣ

ΘΕΡΑΠΑΙΝΑ ΠΕΡΣΕΦΟΝΗΣ

ΠΑΝΔΟΚΕΥΤΡΙΑΙ ΔΥΟ

ΕΥΡΙΠΙΔΗΣ

ΑΙΣΧΥΛΟΣ

ΠΛΟΥΤΩΝ

ΒΑΤΡΑΧΟΙ

ΞΑΝΘΙΑΣ. Εἴπω τι τῶν εἰωθότων, ὦ δέσποτα,
ἐφ' οἷς ἀεὶ γελῶσιν οἱ θεώμενοι;
ΔΙΟΝΥΣΟΣ. νὴ τὸν Δί' ὅ τι βούλει γε, πλὴν πιέζομαι,
τοῦτο δὲ φύλαξαι· πάνυ γάρ ἐστ' ἤδη χολή.
ΞΑ. μηδ' ἕτερον ἀστεῖόν τι;
ΔΙ. πλήν γ' ὡς θλίβομαι.
ΞΑ. τί δαί; τὸ πάνυ γέλοιον εἴπω;
ΔΙ. νὴ Δία
θαρρῶν γε· μόνον ἐκεῖν' ὅπως μὴ 'ρεῖς,
ΞΑ. τὸ τί;
ΔΙ. μεταβαλλόμενος τἀνάφορον ὅτι χεζητιᾷς.
ΞΑ. μηδ' ὅτι τοσοῦτον ἄχθος ἐπ' ἐμαυτῷ φέρων,
εἰ μὴ καθαιρήσει τις, ἀποπαρδήσομαι;
ΔΙ. μὴ δῆθ', ἱκετεύω, πλήν γ' ὅταν μέλλω 'ξεμεῖν.
ΞΑ. τί δῆτ' ἔδει με ταῦτα τὰ σκεύη φέρειν,
εἴπερ ποιήσω μηδὲν ὧνπερ Φρύνιχος
εἴωθε ποιεῖν καὶ Λύκις κἈμειψίας
τοῖς σκευοφοροῦσιν ἑκάστοτ' ἐν κωμῳδίᾳ;
ΔΙ. μή νυν ποιήσῃς· ὡς ἐγὼ θεώμενος,

[a] *The scene shows the house of Heracles in the background. There enter two travellers: Dionysus on foot, in his customary yellow robe and buskins but also with the club and lion's skin of Heracles, and his servant Xanthias on a donkey, carrying the luggage on a pole over his shoulder.*

THE FROGS[a]

XANTHIAS. Shall I crack any of those old jokes, master,
At which the audience never fail to laugh?
DIONYSUS. Aye, what you will, except *I'm getting crushed*:
Fight shy of that: I'm sick of that already.
XA. Nothing else smart?
DI. Aye, save *my shoulder's aching.*
XA. Come now, that comical joke?[b]
DI. With all my heart.
Only be careful not to shift your pole,[c]
And—
XA. What?
DI. And vow that you've a belly-ache.
XA. May I not say I'm overburdened so
That if none ease me, I must ease myself?
DI. For mercy's sake, not till I'm going to vomit.
XA. What! must I bear these burdens, and not make
One of the jokes Ameipsias[d] and Lycis
And Phrynichus, in every play they write,
Put in the mouths of all their burden-bearers?
DI. Don't make them; no! I tell you when I see

[b] What the joke was is not expressed in words, but it was probably some vulgarity which X. indicates sufficiently by gestures.

[c] ἀνάφορον is a yoke such as is used in carrying milk-pails.

[d] Ameipsias and Phrynichus are the old rivals of Aristophanes; of Lycis we only know the name.

ὅταν τι τούτων τῶν σοφισμάτων ἴδω,
πλεῖν ἢ 'νιαυτῷ πρεσβύτερος ἀπέρχομαι.

ΞΑ. ὦ τρισκακοδαίμων ἆρ' ὁ τράχηλος οὑτοσί,
ὅτι θλίβεται μέν, τὸ δὲ γέλοιον οὐκ ἐρεῖ.

ΔΙ. εἶτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφή,
ὅτ' ἐγὼ μὲν ὢν Διόνυσος, υἱὸς Σταμνίου,
αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ,
ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι;

ΞΑ. οὐ γὰρ φέρω 'γώ;

ΔΙ. πῶς φέρεις γάρ, ὅς γ' ὀχεῖ;

ΞΑ. φέρων γε ταυτί.

ΔΙ. τίνα τρόπον;

ΞΑ. βαρέως πάνυ.

ΔΙ. οὔκουν τὸ βάρος τοῦθ', ὃ σὺ φέρεις, οὕνος φέρει;

ΞΑ. οὐ δῆθ' ὅ γ' ἔχω 'γὼ καὶ φέρω, μὰ τὸν Δί' οὔ.

ΔΙ. πῶς γὰρ φέρεις, ὅς γ' αὐτὸς ὑφ' ἑτέρου φέρει;

ΞΑ. οὐκ οἶδ'· ὁ δ' ὦμος οὑτοσὶ πιέζεται.

ΔΙ. σὺ δ' οὖν ἐπειδὴ τὸν ὄνον οὐ φῂς σ' ὠφελεῖν,
ἐν τῷ μέρει σὺ τὸν ὄνον ἀράμενος φέρε.

ΞΑ. οἴμοι κακοδαίμων· τί γὰρ ἐγὼ οὐκ ἐναυμάχουν;
ἦ τἄν σε κωκύειν ἂν ἐκέλευον μακρά.

ΔΙ. κατάβα, πανοῦργε. καὶ γὰρ ἐγγὺς τῆς θύρας
ἤδη βαδίζων εἰμὶ τῆσδ', οἷ πρῶτά με
ἔδει τραπέσθαι. παιδίον, παῖ, ἠμί, παῖ.

ΗΡΑΚΛΗΣ. τίς τὴν θύραν ἐπάταξεν; ὡς κενταυρικῶς
ἐνήλαθ' ὅστις· εἰπέ μοι, τουτὶ [illegible];

ΔΙ. ὁ παῖς.

ΞΑ. τί ἔστιν;

---

[a] A surprise for Δίος; στάμνος is "a wine-jar."

[b] Dionysus, as a true Euripidean enthusiast, seeks to engage X. in a sophistical controversy. X. evades the question how he

Their plays, and hear those jokes, I come away
More than a twelvemonth older than I went.

XA. O thrice unlucky neck of mine, which now
Is *getting crushed*, yet must not crack its joke!

DI. Now is not this fine pampered insolence
When I myself, Dionysus, son of—Pipkin,[a]
Toil on afoot, and let this fellow ride,
Taking no trouble, and no burden bearing?

XA. What, don't I bear?

DI. How can you when you're riding?

XA. Why, I bear these.

DI. How?

XA. Most unwillingly[b]

DI. Does not the donkey bear the load you're bearing?

XA. Not what I bear myself: by Zeus, not he.

DI. How can you bear, when you are borne yourself?

XA. Don't know: but anyhow *my shoulder's aching*.

DI. Then since you say the donkey helps you not,
You lift him up and carry him in turn.

XA. O hang it all! why didn't I fight at sea[c]?
You should have smarted bitterly for this.

DI. Get down, you rascal; I've been trudging on
Till now I've reached the portal, where I'm going
First to turn in. Boy! Boy! I say there, Boy!

HERACLES. Who banged the door? How like a prancing Centaur
He drove against it! Mercy o' me, what's this?

DI. Boy.

XA. Yes.

can be carrying what the donkey carries "by replying βαρέως φέρω, an expression which, like the Latin *graviter fero*, merely expresses his *mental* attitude," but "from the adverb βαρέως D. deduces βάρος in the sense of *physical* heaviness": R.

[c] *i.e.* at Arginusae and so obtained my liberty; see Introduction.

ΔΙ. οὐκ ἐνεθυμήθης;
ΞΑ. τὸ τί;
ΔΙ. ὡς σφόδρα μ' ἔδεισε.
ΞΑ. νὴ Δία μὴ μαίνοιό γε.
ΗΡ. οὔ τοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν·
καίτοι δάκνω γ' ἐμαυτόν· ἀλλ' ὅμως γελῶ.
ΔΙ. ὦ δαιμόνιε, πρόσελθε· δέομαι γάρ τί σου.
ΗΡ. ἀλλ' οὐχ οἷός τ' εἴμ' ἀποσοβῆσαι τὸν γέλων,
ὁρῶν λεοντῆν ἐπὶ κροκωτῷ κειμένην.
τίς ὁ νοῦς; τί κόθορνος καὶ ῥόπαλον ξυνηλθέτην;
ποῖ γῆς ἀπεδήμεις;
ΔΙ. ἐπεβάτευον Κλεισθένει.
ΗΡ. κἀναυμάχησας;
ΔΙ. καὶ κατεδύσαμέν γε ναῦς
τῶν πολεμίων ἢ δώδεκ' ἢ τρισκαίδεκα.
ΗΡ. σφώ;
ΔΙ. νὴ τὸν Ἀπόλλω.
ΗΡ. κᾆτ' ἔγωγ' ἐξηγρόμην.
ΔΙ. καὶ δῆτ' ἐπὶ τῆς νεὼς ἀναγιγνώσκοντί μοι
τὴν Ἀνδρομέδαν πρὸς ἐμαυτὸν ἐξαίφνης πόθος
τὴν καρδίαν ἐπάταξε πῶς οἴει σφόδρα;
ΗΡ. πόθος; πόσος τις;
ΔΙ. μικρός, ἡλίκος Μόλων.
ΗΡ. γυναικός;
ΔΙ. οὐ δῆτ'.
ΗΡ. ἀλλὰ παιδός;
ΔΙ. οὐδαμῶς.
ΗΡ. ἀλλ' ἀνδρός;

---

[a] ἐπεβάτευον naturally means "I went as a marine (ἐπιβάτης) on," and then instead of the name of the ship the name of the effeminate Cleisthenes (*cf.* 422) is substituted, so that the verb acquires an indecent sense.

DI. Did you observe?
XA. What?
DI. How alarmed
He is.
XA. Aye truly, lest you've lost your wits.
HE. O by Demeter, I can't choose but laugh.
Biting my lips won't stop me. Ha! ha! ha!
DI. Pray you, come hither, I have need of you.
HE. I vow I can't help laughing, I can't help it.
A lion's hide upon a yellow silk,
A club and buskin! What's it all about?
Where were you going?
DI. I was serving lately
Aboard the—Cleisthenes.[a]
HE. And fought?[b]
DI. And sank
More than a dozen of the enemy's ships.
HE. You two?
DI. We two.
HE. And then I awoke, and lo![c]
DI. There as, on deck, I'm reading to myself
The *Andromeda*,[d] a sudden pang of longing
Shoots through my heart, you can't conceive how keenly.
HE. How big a pang?
DI. A small one, Molon's[e] size.
HE. Caused by a woman?
DI. No.
HE. A boy?
DI. No, no.
HE. A man?

[b] *i.e.* at Arginusae.
[c] A polite way of telling D. that he is romancing.
[d] Of Euripides.
[e] A tragic actor of large stature.

ΔΙ. ἀτταταῖ.
ΗΡ. ξυνεγένου τῷ Κλεισθένει;
ΔΙ. μὴ σκῶπτέ μ', ὠδέλφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς·
τοιοῦτος ἵμερός με διαλυμαίνεται.
ΗΡ. ποῖός τις, ὠδελφίδιον;
ΔΙ. οὐκ ἔχω φράσαι.
ὅμως γε μέντοι σοι δι' αἰνιγμῶν ἐρῶ.
ἤδη ποτ' ἐπεθύμησας ἐξαίφνης ἔτνους;
ΗΡ. ἔτνους; βαβαιάξ, μυριάκις ἐν τῷ βίῳ.
ΔΙ. ἆρ' ἐκδιδάσκω τὸ σαφές, ἢ 'τέρᾳ φράσω;
ΗΡ. μὴ δῆτα περὶ ἔτνους γε· πάνυ γὰρ μανθάνω.
ΔΙ. τοιουτοσὶ τοίνυν με δαρδάπτει πόθος
Εὐριπίδου.
ΗΡ. καὶ ταῦτα τοῦ τεθνηκότος;
ΔΙ. κοὐδείς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ
ἐλθεῖν ἐπ' ἐκεῖνον.
ΗΡ. πότερον εἰς Ἅιδου κάτω;
ΔΙ. καὶ νὴ Δί' εἴ τί γ' ἔστιν ἔτι κατωτέρω.
ΗΡ. τί βουλόμενος;
ΔΙ. δέομαι ποιητοῦ δεξιοῦ.
οἱ μὲν γὰρ οὐκέτ' εἰσίν, οἱ δ' ὄντες κακοί.
ΗΡ. τί δ'; οὐκ Ἰοφῶν ζῇ;
ΔΙ. τοῦτο γάρ τοι καὶ μόνον
ἔτ' ἐστὶ λοιπὸν ἀγαθόν, εἰ καὶ τοῦτ' ἄρα·
οὐ γὰρ σάφ' οἶδ' οὐδ' αὐτὸ τοῦθ' ὅπως ἔχει.
ΗΡ. εἶτ' οὐ Σοφοκλέα, πρότερον ὄντ' Εὐριπίδου,
μέλλεις ἀνάγειν, εἴπερ γ' ἐκεῖθεν δεῖ σ' ἄγειν;
ΔΙ. οὔ, πρίν γ' ἂν Ἰοφῶντ', ἀπολαβὼν αὐτὸν μόνον,

---

[a] As being a notorious glutton.
[b] From the *Oeneus* of Euripides, where Oeneus, deposed from

DI. Ah! ah!

HE. Was it for Cleisthenes?

DI. Don't mock me, brother: on my life I am
In a bad way: such fierce desire consumes me.

HE. Aye, little brother? how?

DI. I can't describe it.
But yet I'll tell you in a riddling way.
Have you e'er felt a sudden lust for soup?

HE. Soup! Zeus-a-mercy, yes, ten thousand times.[a]

DI. Is the thing clear, or must I speak again?

HE. Not of the soup: I'm clear about the soup.

DI. Well, just that sort of pang devours my heart
For lost Euripides.

HE. A dead man too.

DI. And no one shall persuade me not to go
After the man.

HE. Do you mean below, to Hades?

DI. And lower still, if there's a lower still.

HE. What on earth for?

DI. I want a genuine poet,
"For some are not, and those that are, are bad."[b]

HE. What! does not Iophon[c] live?

DI. Well, he's the sole
Good thing remaining, if even he is good.
For even of that I'm not exactly certain.

HE. If go you must, there's Sophocles—he comes
Before Euripides—why not take *him*?

DI. Not till I've tried if Iophon's coin rings true

his sovereignty, so replies to Diomed who has asked him why he is thus "forlorn of allies" (ἔρημος ξυμμάχων).

[c] The son of Sophocles. Dionysus goes on to hint that his tragedies were altogether, or in part, the handiwork of his father. Both Sophocles and Euripides died in 406 B.C., and πρότερον in 76 refers to Sophocles having been born fifteen years earlier than Euripides.

ἄνευ Σοφοκλέους ὅ τι ποιεῖ κωδωνίσω.
κἄλλως ὁ μέν γ' Εὐριπίδης, πανοῦργος ὤν,
κἂν ξυναποδρᾶναι δεῦρ' ἐπιχειρήσειέ μοι·
ὁ δ' εὔκολος μὲν ἐνθάδ', εὔκολος δ' ἐκεῖ.
ΗΡ. Ἀγάθων δὲ ποῦ 'στιν;
ΔΙ. ἀπολιπών μ' ἀποίχεται,
ἀγαθὸς ποιητὴς καὶ ποθεινὸς τοῖς φίλοις.
ΗΡ. ποῖ γῆς ὁ τλήμων;
ΔΙ. ἐς μακάρων εὐωχίαν.
ΗΡ. ὁ δὲ Ξενοκλέης;
ΔΙ. ἐξόλοιτο νὴ Δία.
ΗΡ. Πυθάγγελος δέ;
ΞΑ. περὶ ἐμοῦ δ' οὐδεὶς λόγος
ἐπιτριβομένου τὸν ὦμον οὑτωσὶ σφόδρα.
ΗΡ. οὔκουν ἕτερ' ἔστ' ἐνταῦθα μειρακύλλια
τραγῳδίας ποιοῦντα πλεῖν ἢ μύρια,
Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα;
ΔΙ. ἐπιφυλλίδες ταῦτ' ἐστὶ καὶ στωμύλματα,
χελιδόνων μουσεῖα, λωβηταὶ τέχνης,
ἃ φροῦδα θᾶττον, ἢν μόνον χορὸν λάβῃ.
ἅπαξ προσουρήσαντα τῇ τραγῳδίᾳ.
γόνιμον δὲ ποιητὴν ἂν οὐχ εὕροις ἔτι
ζητῶν ἄν, ὅστις ῥῆμα γενναῖον λάκοι.
ΗΡ. πῶς γόνιμον;
ΔΙ. ὡδὶ γόνιμον, ὅστις φθέγξεται
τοιουτονί τι παρακεκινδυνευμένον,
αἰθέρα Διὸς δωμάτιον, ἢ χρόνου πόδα,

---

[a] The well-known tragic poet. He was at this time living at the court of Archelaus of Macedon (where he died some years

When he's alone, apart from Sophocles.
Besides, Euripides, the crafty rogue,
Will find a thousand shifts to get away,
But *he* was easy here, is easy there.

HE. But Agathon,[a] where is he?

DI. He has gone and left us.
A genial[b] poet, by his friends much missed.

HE. Gone where?

DI. To join the blessed in their banquets.

HE. But what of Xenocles[c]?

DI. O he be hanged!

HE. Pythangelus?

XA. But never a word of me,
Not though my shoulder's chafed so terribly.

HE. But have you not a shoal of little songsters,
Tragedians by the myriad, who can chatter
A furlong faster than Euripides?

DI. Those be mere vintage-leavings, jabberers, choirs
Of swallow-broods, degraders of their art,
Who get one chorus, and are seen no more,
The Muses' love once gained.[d] But O, my friend,
Search where you will, you'll never find a true
Creative genius, uttering startling things.

HE. Creative? how do you mean?

DI. I mean a man
Who'll dare some novel venturesome conceit,
Air, Zeus's chamber, or *Time's foot*, or this,

later), but to the Dionysus of the Attic theatre he is as good as dead. In 85 "the banquets of the blessed" are in fact those of Archelaus.

[b] ἀγαθὸς (with a play on Ἀγάθων) is not "a good" poet = "a great" poet, but "a good-hearted" poet.

[c] A contemptible tragedian, *cf.* *W.* 1509; *T.* 169, 441.

[d] "The Muse is spoken of as a courtezan, granting her favours to the poets who woo her; *cf.* *K.* 517; *W.* 1028": R.

ἢ φρένα μὲν οὐκ ἐθέλουσαν ὀμόσαι καθ' ἱερῶν,
γλῶτταν δ' ἐπιορκήσασαν ἰδίᾳ τῆς φρενός.

ΗΡ. σὲ δὲ ταῦτ' ἀρέσκει;

ΔΙ. μἀλλὰ πλεῖν ἢ μαίνομαι.

ΗΡ. ἦ μὴν κόβαλά γ' ἐστίν, ὡς καὶ σοὶ δοκεῖ.

ΔΙ. μὴ τὸν ἐμὸν οἴκει νοῦν· ἔχεις γὰρ οἰκίαν.

ΗΡ. καὶ μὴν ἀτεχνῶς γε παμπόνηρα φαίνεται.

ΔΙ. δειπνεῖν με δίδασκε.

ΞΑ. περὶ ἐμοῦ δ' οὐδεὶς λόγος.

ΔΙ. ἀλλ' ὧνπερ ἕνεκα τήνδε τὴν σκευὴν ἔχων
ἦλθον κατὰ σὴν μίμησιν, ἵνα μοι τοὺς ξένους
τοὺς σοὺς φράσειας, εἰ δεοίμην, οἷσι σὺ
ἐχρῶ τόθ', ἡνίκ' ἦλθες ἐπὶ τὸν Κέρβερον,
τούτους φράσον μοι, λιμένας, ἀρτοπώλια,
πορνεῖ', ἀναπαύλας, ἐκτροπάς, κρήνας, ὁδούς,
πόλεις, διαίτας, πανδοκευτρίας, ὅπου
κόρεις ὀλίγιστοι.

ΞΑ. περὶ ἐμοῦ δ' οὐδεὶς λόγος.

ΗΡ. ὦ σχέτλιε, τολμήσεις γὰρ ἰέναι καὶ σύ γε;

ΔΙ. μηδὲν ἔτι πρὸς ταῦτ', ἀλλὰ φράζε τῶν ὁδῶν
ὅπῃ τάχιστ' ἀφιξόμεθ' εἰς Ἅιδου κάτω·
καὶ μήτε θερμὴν μήτ' ἄγαν ψυχρὰν φράσῃς.

ΗΡ. φέρε δή, τίν' αὐτῶν σοι φράσω πρώτην; τίνα;
μία μὲν γὰρ ἔστιν ἀπὸ κάλω καὶ θρανίου,
κρεμάσαντι σαυτόν.

ΔΙ. παῦε, πνιγηρὰν λέγεις.

---

[a] Aristophanes cites or travesties three passages from Euripides.

'Twas not my mind that swore: my tongue committed
A little perjury on its own account.[a]

HE. You like that style?
DI. Like it? I dote upon it.
HE. I vow its ribald nonsense, and you know it.
DI. "Rule not my mind": you've got a house to mind.[b]
HE. Really and truly though 'tis paltry stuff.
DI. Teach me to dine!
XA. But never a word of me.
DI. But tell me truly—'twas for this I came
Dressed up to mimic you—what friends received
And entertained you when you went below
To bring back Cerberus, in case I need them.
And tell me too the havens, fountains, shops,
Roads, resting-places, stews, refreshment-rooms,
Towns, lodgings, hostesses, with whom were found
The fewest bugs.
XA. But never a word of me.
HE. You[c] are really game to go?
DI. O drop that, can't you?
And tell me this: of all the roads you know
Which is the quickest way to get to Hades?
I want one not too warm, nor yet too cold.
HE. Which shall I tell you first? which shall it be?
There's one by rope and bench: you launch away
And—hang yourself.
DI. No thank you: that's too stifling.

The third is an expansion of the famous line in the *Hippolytus* (612), ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος. It was a common practice "to swear upon the sacrifice."

[b] A parody, says the Scholiast, of a line in Euripides, μὴ τὸν ἐμὸν οἴκει νοῦν· ἐγὼ γὰρ ἀρκέσω, where the first words mean "do not take upon yourself to deliver my sentiments."

[c] καὶ σύ γε: even *you*; even the pleasure-loving and effeminate Dionysus.

ΗΡ. ἀλλ' ἔστιν ἀτραπὸς ξύντομος τετριμμένη,
ἡ διὰ θυείας.
ΔΙ. ἆρα κώνειον λέγεις;
ΗΡ. μάλιστά γε.
ΔΙ. ψυχράν γε καὶ δυσχείμερον·
εὐθὺς γὰρ ἀποπήγνυσι τἀντικνήμια.
ΗΡ. βούλει ταχεῖαν καὶ κατάντη σοι φράσω;
ΔΙ. νὴ τὸν Δί', ὡς ὄντος γε μὴ βαδιστικοῦ.
ΗΡ. καθέρπυσόν νυν ἐς Κεραμεικόν.
ΔΙ. εἶτα τί;
ΗΡ. ἀναβὰς ἐπὶ τὸν πύργον τὸν ὑψηλόν,
ΔΙ. τί δρῶ;
ΗΡ. ἀφιεμένην τὴν λαμπάδ' ἐντεῦθεν θεῶ,
κἄπειτ' ἐπειδὰν φῶσιν οἱ θεώμενοι
εἶναι, τόθ' εἶναι καὶ σὺ σαυτόν.
ΔΙ. ποῖ;
ΗΡ. κάτω.
ΔΙ. ἀλλ' ἀπολέσαιμ' ἂν ἐγκεφάλου θρίω δύο.
οὐκ ἂν βαδίσαιμι τὴν ὁδὸν ταύτην.
ΗΡ. τί δαί;
ΔΙ. ἥνπερ σὺ τότε κατῆλθες.
ΗΡ. ἀλλ' ὁ πλοῦς πολύς.
εὐθὺς γὰρ ἐπὶ λίμνην μεγάλην ἥξεις πάνυ
ἄβυσσον.
ΔΙ. εἶτα πῶς περαιωθήσομαι;
ΗΡ. ἐν πλοιαρίῳ τυννουτῳί σ' ἀνὴρ γέρων

---

[a] τετριμμένη refers (1) to the road = "well-worn," and (2) to the hemlock which was "pounded" in a mortar to extract the juice. *Cf.* Plato, *Phaedo*, 117 D ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται, and the following description of how the cold creeps up from the feet to the shins (κνημάς) of Socrates.

HE. Then there's a track, a short and beaten[a] cut,
By pestle and mortar.
DI. Hemlock, do you mean?
HE. Just so.
DI. No, that's too deathly cold a way;
You have hardly started ere your shins get numbed.
HE. Well, would you like a steep and swift descent?
DI. Aye, that's the style: my walking powers are small.
HE. Go down to the Cerameicus.[b]
DI. And do what?
HE. Climb to the tower's[c] top pinnacle—
DI. And then?
HE. Observe the torch-race started, and when all
The multitude is shouting *Let them go*,
Let yourself go.
DI. Go! whither?
HE. To the ground.
DI. And lose, forsooth, two envelopes[d] of brain.
I'll not try that.
HE. Which *will* you try?
DI. The way
You went yourself.
HE. A parlous voyage that,
For first you'll come to an enormous lake[e]
Of fathomless depth.
DI. And how am I to cross?
HE. An ancient mariner will row you over

[b] For the Cerameicus and the torch-races *cf.* 1087.

[c] The *πύργος Τίμωνος*, believed to be the place where the misanthrope shut himself up.

[d] *θρῖον*, "a fig-leaf," in which various dainties, such as brains, were cooked, is used for the dish itself. But D. here applies the term *θρίω* to the two lobes of his own brain.

[e] The Acherusian lake, the first stage in the passage to the world below.

ναύτης διάξει δύ' ὀβολὼ μισθὸν λαβών.
ΔΙ. φεῦ. ὡς μέγα δύνασθον πανταχοῦ τὼ δύ' ὀβολώ.
πῶς ἠλθέτην κἀκεῖσε;
ΗΡ. Θησεὺς ἤγαγεν.
μετὰ ταῦτ' ὄφεις καὶ θηρί' ὄψει μυρία
δεινότατα.
ΔΙ. μή μ' ἔκπληττε μηδὲ δειμάτου·
οὐ γάρ μ' ἀποτρέψεις.
ΗΡ. εἶτα βόρβορον πολὺν
καὶ σκῶρ ἀείνων· ἐν δὲ τούτῳ κειμένους,
εἴ που ξένον τις ἠδίκησε πώποτε,
ἢ παῖδα κινῶν τἀργύριον ὑφείλετο,
ἢ μητέρ' ἠλοίησεν, ἢ πατρὸς γνάθον
ἐπάταξεν, ἢ 'πίορκον ὅρκον ὤμοσεν,
ἢ Μορσίμου τις ῥῆσιν ἐξεγράψατο.
ΔΙ. νὴ τοὺς θεοὺς ἐχρῆν γε πρὸς τούτοισι κεἰ
τὴν πυρρίχην τις ἔμαθε τὴν Κινησίου.
ΗΡ. ἐντεῦθεν αὐλῶν τίς σε περίεισιν πνοή,
ὄψει τε φῶς κάλλιστον, ὥσπερ ἐνθάδε,
καὶ μυρρινῶνας, καὶ θιάσους εὐδαίμονας
ἀνδρῶν γυναικῶν, καὶ κρότον χειρῶν πολύν.
ΔΙ. οὗτοι δὲ δὴ τίνες εἰσίν;
ΗΡ. οἱ μεμυημένοι,
ΞΑ. νὴ τὸν Δί' ἐγὼ γοῦν ὄνος ἄγων μυστήρια.
ἀτὰρ οὐ καθέξω ταῦτα τὸν πλείω χρόνον.

---

[a] The traditional fee extracted by Charon was one obol. But Aristophanes names two in allusion to the δύ' ὀβολω, which every individual of the many thousands before him had that morning paid for a seat in the Dionysian theatre.

[b] "As his friend Theseus was the only Athenian who had ever been down there alive, Heracles can only suppose that he took some obols with him, and introduced them there": R.

[c] For the Orphic tradition *cf.* Plato, *Phaedo*, 69 c ὃς ἂν ἀμύητος καὶ ἀτέλεστος εἰς Ἅιδου ἀφίκηται, ἐν βορβόρῳ κείσεται.

In a wee boat, *so* big. The fare's two obols.[a]
DI. Fie! The power two obols have, the whole world through!
How came they thither!
HE. Theseus[b] took them down.
And next you'll see great snakes and savage monsters
In tens of thousands.
DI. You needn't try to scare me,
I'm going to go.
HE. Then weltering seas of filth[c]
And ever-rippling dung: and plunged therein,
Whoso has wronged the stranger here on earth,
Or robbed his boylove of the promised pay,
Or swinged his mother, or profanely smitten
His father's cheek, or sworn an oath forsworn,
Or copied out a speech of Morsimus.[d]
DI. There too, perdie, should *he* be plunged, whoe'er
Has danced the sword-dance[e] of Cinesias.
HE. And next the breath of flutes will float around you,
And glorious sunshine, such as ours, you'll see,
And myrtle groves, and happy bands who clap
Their hands in triumph, men and women too.
DI. And who are they?
HE. The happy mystic bands,
XA. And I'm the donkey in the mystery show.[f]
But I'll not stand it, not one instant longer.

[d] A contemptible tragedian ridiculed also in the *Knights* and the *Peace*.

[e] A dance of youths clad in complete armour. Cinesias, a worthless dithyrambic poet (*cf.* 364 and *B.* 1373), seems to have composed a musical accompaniment for it.

[f] Donkeys were used in conveying whatever was needed in the procession from Athens to Eleusis: Schol. Hence ὄνος ἄγων μ. was used proverbially of those who underwent toil for the benefit of others.

ΗΡ. οἵ σοι φράσουσ' ἁπαξάπανθ' ὧν ἂν δέῃ.
οὗτοι γὰρ ἐγγύτατα παρ' αὐτὴν τὴν ὁδὸν
ἐπὶ ταῖσι τοῦ Πλούτωνος οἰκοῦσιν θύραις.
καὶ χαῖρε πόλλ', ὦδελφέ.
ΔΙ. νὴ Δία καὶ σύ γε
ὑγίαινε. σὺ δὲ τὰ στρώματ' αὖθις λάμβανε.
ΞΑ. πρὶν καὶ καταθέσθαι;
ΔΙ. καὶ ταχέως μέντοι πάνυ.
ΞΑ. μὴ δῆθ', ἱκετεύω σ', ἀλλὰ μίσθωσαί τινα
τῶν ἐκφερομένων, ὅστις ἐπὶ τοῦτ' ἔρχεται.
ΔΙ. ἐὰν δὲ μὴ εὕρω;
ΞΑ. τότ' ἔμ' ἄγειν.
ΔΙ. καλῶς λέγεις.
καὶ γάρ τινες ἐκφέρουσι τουτονὶ νεκρόν.
οὗτος, σὲ λέγω μέντοι, σὲ τὸν τεθνηκότα·
ἄνθρωπε, βούλει σκευάρι' εἰς Ἅιδου φέρειν;
ΝΕΚΡΟΣ. πόσ' ἄττα;
ΔΙ. ταυτί.
ΝΕ. δύο δραχμὰς μισθὸν τελεῖς;
ΔΙ. μὰ Δί', ἀλλ' ἔλαττον.
ΝΕ. ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ.
ΔΙ. ἀνάμεινον, ὦ δαιμόνι', ἐὰν ξυμβῶ τί σοι.
ΝΕ. εἰ μὴ καταθήσεις δύο δραχμάς, μὴ διαλέγου.
ΔΙ. λάβ' ἐννέ' ὀβολούς.
ΝΕ. ἀναβιῴην νυν πάλιν.
ΞΑ. ὡς σεμνὸς ὁ κατάρατος· οὐκ οἰμώξεται;
ἐγὼ βαδιοῦμαι.
ΔΙ. χρηστὸς εἶ καὶ γεννάδας.
χωρῶμεν ἐπὶ τὸ πλοῖον.
ΧΑΡΩΝ. ὠόπ, παραβαλοῦ.
ΞΑ. τουτὶ τί ἔστι;
ΔΙ. τοῦτο; λίμνη νὴ Δία

HE. Who'll tell you everything you want to know.
You'll find them dwelling close beside the road
You are going to travel, just at Pluto's gate.
And fare thee well, my brother.
DI. And to you
Good cheer. (*To Xa.*) Now sirrah, pick you up the traps.
XA. Before I've put them down?
DI. And quickly too.
XA. No, prithee, no: but hire a body, one
They're carrying out, on purpose for the trip.
DI. If I can't find one?
XA. Then I'll take them.
DI. Good.
And see! they are carrying out a body now.[a]
Hallo! you there, you deadman, are you willing
To carry down our little traps to Hades?
CORPSE. What are they?
DI. These.
CO. Two drachmas for the job?
DI. Nay, that's too much.
CO. Out of the pathway, you!
DI. Beshrew thee, stop: may-be we'll strike a bargain.
CO. Pay me two drachmas, or it's no use talking.
DI. One and a half.
CO. I'd liefer live again!
XA. How absolute the knave is! He be hanged!
I'll go myself.
DI. You're the right sort, my man.
Now to the ferry.
CHARON. Yoh, up! lay her to.
XA. Whatever's that?
DI. Why, that's the lake, by Zeus,

[a] *Here a corpse, wrapped in its grave-clothes, and lying on a bier, is carried across the stage.*

αὕτη 'στὶν ἣν ἔφραζε, καὶ πλοῖόν γ' ὁρῶ.
ΞΑ. νὴ τὸν Ποσειδῶ, κἄστι γ' ὁ Χάρων οὑτοσί.
ΔΙ. χαῖρ' ὦ Χάρων, χαῖρ' ὦ Χάρων, χαῖρ' ὦ Χάρων.
ΧΑ. τίς εἰς ἀναπαύλας ἐκ κακῶν καὶ πραγμάτων;
τίς εἰς τὸ Λήθης πεδίον, ἢ 's ὄνου πόκας,
ἢ 's Κερβερίους, ἢ 's κόρακας, ἢ 'πὶ Ταίναρον;
ΔΙ. ἐγώ.
ΧΑ. ταχέως ἔμβαινε.
ΔΙ. ποῖ σχήσειν δοκεῖς;
ἐς κόρακας ὄντως;
ΧΑ. ναὶ μὰ Δία, σοῦ γ' εἵνεκα.
ἔμβαινε δή.
ΔΙ. παῖ, δεῦρο.
ΧΑ. δοῦλον οὐκ ἄγω,
εἰ μὴ νεναυμάχηκε τὴν περὶ τῶν κρεῶν.
ΞΑ. μὰ τὸν Δί', οὐ γὰρ ἀλλ' ἔτυχον ὀφθαλμιῶν.
ΧΑ. οὔκουν περιθρέξει δῆτα τὴν λίμνην κύκλῳ;
ΞΑ. ποῦ δῆτ' ἀναμενῶ;
ΧΑ. παρὰ τὸν Αὑαίνου λίθον,
ἐπὶ ταῖς ἀναπαύλαις.
ΔΙ. μανθάνεις;
ΞΑ. πάνυ μανθάνω.
οἴμοι κακοδαίμων, τῷ ξυνέτυχον ἐξιών;
ΧΑ. κάθιζ' ἐπὶ κώπην. εἴ τις ἔτι πλεῖ, σπευδέτω.
οὗτος, τί ποιεῖς;
ΔΙ. ὅ τι ποιῶ; τί δ' ἄλλο γ' ἢ
ἵζω 'πὶ κώπην, οὗπερ ἐκέλευές με σύ;
ΧΑ. οὔκουν καθεδεῖ δῆτ' ἐνθαδί, γάστρων;

---

[a] "The equivalent of Nothingness": R.

[b] One of the supposed entrances to the underworld.

[c] *ἐς κόρακας* was in regular use as a malediction; *cf.* 607.

[d] A litigant, contending for his rights as a freeborn citizen,

Whereof he spake, and yon's the ferry-boat.

XA. Poseidon, yes, and that old fellow's Charon.

DI. Charon! O welcome, Charon! welcome, Charon!

CH. Who's for the Rest from every pain and ill?
Who's for the Lethe's plain? the Donkey-shearings[a]?
Who's for Cerberia? Taenarum[b]? or the Ravens[c]?

DI. I.

CH. Hurry in.

DI. But where are you going really?
In truth to the Ravens?

CH. Aye, for your behoof.
Step in.

DI. (*To Xa.*) Now, lad.

CH. A slave? I take no slave,
Unless he has fought for his bodyrights at sea.[d]

XA. I couldn't go. I'd got the eye-disease.

CH. Then fetch a circuit round about the lake.

XA. Where must I wait?

CH. Beside the Withering stone,
Hard by the Rest.

DI. You understand?

XA. Too well.
O, what ill omen crossed me as I started!

CH. (*To Di.*) Sit to the oar. (*Calling*) Who else for the boat? Be quick.
(*To Di.*) Hi! what are you doing?

DI. What am I doing? Sitting
On to the oar.[e] You told me to, yourself.

CH. Now sit you there, you little Potgut.

was said περὶ τοῦ σώματος ἀγωνίζεσθαι, and the slaves who fought at Arginusae (see Introduction) are said to have "fought for their flesh," *i.e.* to become owners of it. *Cf.* the phrase ὁ λαγὼς τὸν περὶ τῶν κρέων τρέχει, and the full discussion in Rogers's Introd. pp. xi, xii.

[e] Dionysus mistakes Charon's ἐπὶ κώπην, and sits *on* the oar.

ΔΙ. ἰδού.
ΧΑ. οὔκουν προβαλεῖ σὺ χεῖρε κἀκτενεῖς;
ΔΙ. ἰδού.
ΧΑ. οὐ μὴ φλυαρήσεις ἔχων, ἀλλ' ἀντιβὰς
ἐλᾷς προθύμως;
ΔΙ. κᾆτα πῶς δυνήσομαι,
ἄπειρος, ἀθαλάττωτος, ἀσαλαμίνιος
ὤν, εἶτ' ἐλαύνειν;
ΧΑ. ῥᾷστ'· ἀκούσει γὰρ μέλη
κάλλιστ', ἐπειδὰν ἐμβάλῃς ἅπαξ.
ΔΙ. τίνων;
ΧΑ. βατράχων κύκνων θαυμαστά.
ΔΙ. κατακέλευε δή.
ΧΑ. ὠὸπ ὄπ ὠὸπ ὄπ.
ΒΑΤΡΑΧΟΙ. βρεκεκεκὲξ κοὰξ κοάξ,
βρεκεκεκὲξ κοὰξ κοάξ,
λιμναῖα κρηνῶν τέκνα,
ξύναυλον ὕμνων βοὰν
φθεγξώμεθ', εὔγηρυν ἐμὰν ἀοιδάν,
κοὰξ κοάξ,
ἣν ἀμφὶ Νυσήιον
Διὸς Διώνυσον ἐν
Λίμναις ἰαχήσαμεν,
ἡνίχ' ὁ κραιπαλόκωμος
τοῖς ἱεροῖσι Χύτροισι
χωρεῖ κατ' ἐμὸν τέμενος λαῶν ὄχλος.
βρεκεκεκὲξ κοὰξ κοάξ.
ΔΙ. ἐγὼ δέ γ' ἀλγεῖν ἄρχομαι

---

[a] *i.e.* a man who, living in Salamis, would be used to rowing over to Athens.

[b] The ghosts of the dead frogs sing in the Acherusian lake

DI. So?

CH. Now stretch your arms full length before you.

DI. So?

CH. Come, don't keep fooling; plant your feet, and now
Pull with a will.

DI. Why, how am *I* to pull?
I'm not an oarsman, seaman, Salaminian.[a]
I can't!

CH. You can. Just dip your oar in once,
You'll hear the loveliest timing songs.

DI. What from?

CH. Frog-swans, most wonderful.

DI. Then give the word.

CH. Heave ahoy! heave ahoy!

FROGS. Brekekekex, ko-ax, ko-ax,[b]
Brekekekex, ko-ax, ko-ax!
We children of the fountain and the lake
Let us wake
Our full choir-shout, as the flutes are ringing out,
Our symphony of clear-voiced song.
The song we used to love in the Marshland[c] up above,
In praise of Dionysus to produce,
Of Nysaean Dionysus, son of Zeus,
When the revel-tipsy throng, all crapulous and gay,
To our precinct reeled along on the holy Pitcher day,
Brekekekex, ko-ax, ko-ax.

DI. O, dear! O, dear! now I declare

the tunes which, when alive, they had sung in the Marshland (*cf.* 216 *n.*) of Athens. For authorities to show that Aristophanes reproduces the exact sound made by frogs in Greece see R.

[c] The district called Λίμναι was adjacent to the Acropolis and close to the Theatre. It contained the temple of Dionysus, where Thucydides (ii. 15) tells us the older Dionysia were celebrated on the twelfth day of Anthesterion. The Χύτροι was the name given later to the third day of this festival; *cf.* *A.* 1076.

τὸν ὄρρον, ὦ κοὰξ κοάξ.
ΒΑ. βρεκεκεκὲξ κοὰξ κοάξ.
ΔΙ. ὑμῖν δ' ἴσως οὐδὲν μέλει.
ΒΑ. βρεκεκεκὲξ κοὰξ κοάξ.
ΔΙ. ἀλλ' ἐξόλοισθ' αὐτῷ κοάξ·
οὐδὲν γάρ ἐστ' ἀλλ' ἢ κοάξ.
ΒΑ. εἰκότως γ', ὦ πολλὰ πράτ-
των· ἐμὲ γὰρ ἔστερξαν εὔλυροί τε Μοῦσαι
καὶ κεροβάτας Πάν, ὁ καλαμόφθογγα παίζων·
προσεπιτέρπεται δ' ὁ φορμικτὰς Ἀπόλλων,
ἕνεκα δόνακος, ὃν ὑπολύριον
ἔνυδρον ἐν λίμναις τρέφω.
βρεκεκεκὲξ κοὰξ κοάξ.
ΔΙ. ἐγὼ δὲ φλυκταίνας γ' ἔχω,
χὠ πρωκτὸς ἰδίει πάλαι,
κᾆτ' αὐτίκ' ἐγκύψας ἐρεῖ
βρεκεκεκὲξ κοὰξ κοάξ.
ἀλλ', ὦ φιλῳδὸν γένος,
παύσασθε.
ΒΑ. μᾶλλον μὲν οὖν
φθεγξόμεσθ', εἰ δή ποτ' εὐ-
ηλίοις ἐν ἁμέραισιν
ἡλάμεσθα διὰ κυπείρου
καὶ φλέω, χαίροντες ᾠδῆς
πολυκολύμβοισιν μέλεσσιν,
ἢ Διὸς φεύγοντες ὄμβρον
ἔνυδρον ἐν βυθῷ χορείαν
αἰόλαν ἐφθεγξάμεσθα
πομφολυγοπαφλάσμασιν.
ΒΑ. καὶ ΔΙ. βρεκεκεκὲξ κοὰξ κοάξ.

* Made by Pan into a pan-pipe, and also used in the construction of a lyre: see *Hymn to Hermes*, 41-51.

I've got a bump upon my rump,
FR. Brekekekex, ko-ax, ko-ax.
DI. But you, perchance, don't care.
FR. Brekekekex, ko-ax, ko-ax.
DI. Hang you, and your ko-axing too!
There's nothing but ko-ax with you
FR. That is right, Mr. Busybody, right!
For the Muses of the lyre love us well;
And hornfoot Pan who plays
on the pipe his jocund lays;
And Apollo, Harper bright,
in our Chorus takes delight;
For the strong reed's[a] sake
which I grow within my lake
To be girdled in his lyre's deep shell.
Brekekekex, ko-ax, ko-ax.
DI. My hands are blistered very sore;
My stern below is sweltering so,
'Twill soon, I know, upturn and roar
Brekekekex, ko-ax, ko-ax.
O tuneful race, O pray give o'er,
O sing no more.
FR. Ah, no! ah, no!
Loud and louder our chant must flow.
Sing if ever ye sang of yore,
When in sunny and glorious days
Through the rushes and marsh-flags springing
On we swept, in the joy of singing
Myriad-diving roundelays.
Or when fleeing the storm, we went
Down to the depths, and our choral song
Wildly raised to a loud and long
Bubble-bursting accompaniment.
FR. & DI. Brekekekex, ko-ax, ko-ax.

ΔΙ. τουτὶ παρ' ὑμῶν λαμβάνω.
ΒΑ. δεινά τἄρα πεισόμεσθα.
ΔΙ. δεινότερα δ' ἔγωγ', ἐλαύνων
εἰ διαρραγήσομαι.
ΒΑ. καὶ ΔΙ. βρεκεκεκὲξ κοὰξ κοάξ.
ΔΙ. οἰμώζετ'· οὐ γάρ μοι μέλει.
ΒΑ. ἀλλὰ μὴν κεκραξόμεσθά γ'
ὁπόσον ἡ φάρυγξ ἂν ἡμῶν
χανδάνῃ δι' ἡμέρας
ΒΑ. καὶ ΔΙ. βρεκεκεκὲξ κοὰξ κοάξ.
ΔΙ. τούτῳ γὰρ οὐ νικήσετε.
ΒΑ. οὐδὲ μὴν ἡμᾶς σὺ πάντως.
ΔΙ. οὐδὲ μὴν ὑμεῖς γ' ἐμέ.
οὐδέποτε· κεκράξομαι γάρ,
κἂν με δέῃ δι' ἡμέρας,
ἕως ἂν ὑμῶν ἐπικρατήσω τοῦ κοάξ,
βρεκεκεκὲξ κοὰξ κοάξ.
ἔμελλον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κοάξ.
ΧΑ. ὢ παῦε παῦε, παραβαλοῦ τῷ κωπίῳ.
ἔκβαιν', ἀπόδος τὸν ναῦλον.
ΔΙ. ἔχε δὴ τὠβολώ.
ὁ Ξανθίας· ποῦ Ξανθίας; ἦ Ξανθίας;
ΞΑ. ἰαῦ.
ΔΙ. βάδιζε δεῦρο.
ΞΑ. χαῖρ', ὦ δέσποτα.
ΔΙ. τί ἐστι τἀνταυθί;
ΞΑ. σκότος καὶ βόρβορος.
ΔΙ. κατεῖδες οὖν που τοὺς πατραλοίας αὐτόθι
καὶ τοὺς ἐπιόρκους, οὓς ἔλεγεν ἡμῖν;
ΞΑ. σὺ δ' οὔ;
ΔΙ. νὴ τὸν Ποσειδῶ 'γωγε, καὶ νυνί γ' ὁρῶ.
ἄγε δή, τί δρῶμεν;

DI. This timing song I take from you.
FR. That's a dreadful thing to do.
DI. Much more dreadful, if I row
Till I burst myself, I trow.
FR. and DI. Brekekekex, ko-ax, ko-ax.
DI. Go, hang yourselves ; for what care I ?
FR. All the same we'll shout and cry,
Stretching all our throats with song,
Shouting, crying, all day long,
FR. and DI. Brekekekex, ko-ax, ko-ax.
DI. In this you'll never, never win.
FR. This you shall not beat us in.
DI. No, nor ye prevail o'er me.
Never ! never ! I'll my song
Shout, if need be, all day long,
Until I've learned to master your ko-ax.
Brekekekex, ko-ax, ko-ax.
I thought I'd put a stop to your ko-ax.
CH. Stop ! Easy ! Take the oar and push her to.
Now pay your fare and go.
DI. Here 'tis : two obols.
Xanthias ! where's Xanthias ? Is it Xanthias there ?
XA. Hoi, hoi !
DI. Come hither.
XA. Glad to meet you, master.
DI. What have you there ?
XA. Nothing but filth and darkness.
DI. But tell me, did you see the parricides
And perjured folk he mentioned ?
XA. Didn't you ?
DI. Poseidon, yes. Why look ! (*Pointing to the audience*) I see them now.
What's the next step ?

ΞΑ. προϊέναι βέλτιστα νῷν,
ὡς οὗτος ὁ τόπος ἐστὶν οὗ τὰ θηρία
τὰ δείν' ἔφασκ' ἐκεῖνος.
ΔΙ. ὡς οἰμώξεται.
ἠλαζονεύεθ', ἵνα φοβηθείην ἐγώ,
εἰδώς με μάχιμον ὄντα, φιλοτιμούμενος.
οὐδὲν γὰρ οὕτω γαῦρόν ἐσθ' ὡς Ἡρακλῆς.
ἐγὼ δέ γ' εὐξαίμην ἂν ἐντυχεῖν τινι,
λαβεῖν τ' ἀγώνισμ' ἄξιόν τι τῆς ὁδοῦ.
ΞΑ. νὴ τὸν Δία. καὶ μὴν αἰσθάνομαι ψόφου τινός.
ΔΙ. ποῦ ποῦ 'στιν;
ΞΑ. ἐξόπισθεν.
ΔΙ. ἐξόπισθ' ἴθι.
ΞΑ. ἀλλ' ἐστὶν ἐν τῷ πρόσθε.
ΔΙ. πρόσθε νυν ἴθι.
ΞΑ. καὶ μὴν ὁρῶ νὴ τὸν Δία θηρίον μέγα.
ΔΙ. ποῖόν τι;
ΞΑ. δεινόν· παντοδαπὸν γοῦν γίγνεται·
τότε μέν γε βοῦς, νυνὶ δ' ὀρεύς, τότε δ' αὖ γυνὴ
ὡραιοτάτη τις.
ΔΙ. ποῦ 'στι; φέρ' ἐπ' αὐτὴν ἴω.
ΞΑ. ἀλλ' οὐκέτ' αὖ γυνή 'στιν, ἀλλ' ἤδη κύων.
ΔΙ. Ἔμπουσα τοίνυν ἐστί.
ΞΑ. πυρὶ γοῦν λάμπεται
ἅπαν τὸ πρόσωπον.
ΔΙ. καὶ σκέλος χαλκοῦν ἔχει;
ΞΑ. νὴ τὸν Ποσειδῶ, καὶ βολίτινον θάτερον,
σάφ' ἴσθι.
ΔΙ. ποῖ δῆτ' ἂν τραποίμην;
ΞΑ. ποῖ δ' ἐγώ;

XA. We'd best be moving on.
This is the spot where Heracles declared
Those savage monsters dwell.
DI. O hang the fellow.
That's all his bluff: he thought to scare me off,
The jealous dog, knowing my plucky ways.
There's no such swaggerer lives as Heracles.
Why, I'd like nothing better than to achieve
Some bold adventure, worthy of our trip.
XA. I know you would. Hallo! I hear a noise.
DI. Where? what?
XA. Behind us, there.
DI. Get you behind.
XA. No, it's in front.
DI. Get you in front directly.
XA. And now I see the most ferocious monster.
DI. O, what's it like?
XA. Like everything by turns.
Now it's a bull: now it's a mule: and now
The loveliest girl.
DI. O, where? I'll go and meet her.
XA. It's ceased to be a girl: it's a dog now.
DI. It is Empusa[a]!
XA. Well, its face is all
Ablaze with fire.
DI. Has it a copper leg?
XA. A copper leg? yes, one; and one of cow dung.
DI. O, whither shall I flee?
XA. O, whither I?

[a] A frightful hobgoblin, noted for its incessant changes of shape.

ΔΙ. ἱερεῦ, διαφύλαξόν μ', ἵν' ὦ σοι ξυμπότης.
ΞΑ. ἀπολούμεθ', ὦναξ Ἡράκλεις.
ΔΙ. οὐ μὴ καλεῖς μ',
ὤνθρωφ', ἱκετεύω, μηδὲ κατερεῖς τοὔνομα.
ΞΑ. Διόνυσε τοίνυν.
ΔΙ. τοῦτό γ' ἔθ' ἧττον θατέρου.
ΞΑ. ἴθ' ᾗπερ ἔρχει. δεῦρο δεῦρ', ὦ δέσποτα.
ΔΙ. τί δ' ἔστι;
ΞΑ. θάρρει· πάντ' ἀγαθὰ πεπράγαμεν,
ἔξεστί θ' ὥσπερ Ἡγέλοχος ἡμῖν λέγειν·
ἐκ κυμάτων γὰρ αὖθις αὖ γαλῆν ὁρῶ.
ἥμπουσα φρούδη.
ΔΙ. κατόμοσον.
ΞΑ. νὴ τὸν Δία.
ΔΙ. καὖθις κατόμοσον.
ΞΑ. νὴ Δί'.
ΔΙ. ὄμοσον.
ΞΑ. νὴ Δία.
οἴμοι τάλας, ὡς ὠχρίασ' αὐτὴν ἰδών·
ὁδὶ δὲ δείσας ὑπερεπυρρίασέ μου.
ΔΙ. οἴμοι, πόθεν μοι τὰ κακὰ ταυτὶ προσέπεσεν;
τίν' αἰτιάσομαι θεῶν μ' ἀπολλύναι;
αἰθέρα Διὸς δωμάτιον, ἢ χρόνου πόδα;
(αὐλεῖ τις ἔνδοθεν.)
οὗτος.
ΞΑ. τί ἔστιν;

---

[a] In the theatre the priest of Dionysus presided. "He sat in a conspicuous seat in the centre of the front row (the semicircle which half surrounded the orchestra), with thirty-three honoured guests on each side. The very throne on which, in later days, he sat has been unearthed in the Athenian Theatre, and still bears the legible inscription, Ἱερεὺς Διονύσου Ἐλευθερέως": R. See Frontispiece.

DI. My priest,[a] protect me, and we'll sup together.

XA. King Heracles, we're done for.

DI. O, forbear, Good fellow, call me anything but that.

XA. Well then, Dionysus.

DI. O, that's worse again.

XA. (*to the Spectre*) Aye, go thy way. O master, here, come here.

DI. O, what's up now?

XA. Take courage; all's serene.
And, like Hegelochus, we now may say
"Out of the storm there comes a new fine wether."[b]
Empusa's gone.

DI. Swear it.

XA. By Zeus she is.

DI. Swear it again.

XA. By Zeus.

DI. Again.

XA. By Zeus.
O dear, O dear, how pale I grew to see her,
But *he*, from fright has yellowed me all over.[c]

DI. Ah me, whence fall these evils on my head?
Who is the god to blame for my destruction?
Air, Zeus's chamber, or the Foot of Time?[d]

(*A flute is played behind the scenes.*)

Hist!

XA. What's the matter?

[b] "In the *Orestes* of Euripides, the hero, recovering from a paroxysm of frenzy, says ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ (279), *After the storm I see afresh fine weather.* Hegelochus, who acted the part, when reciting the line made a slight involuntary pause after γαλῆν', so rounding it off into a complete word, as if the poet has written γαλῆν ὁρῶ, *I see a cat*": R.

[c] *At ille* (*Dionysus*) *prae timore in me cacavit.*

[d] *Cf.* l. 100.

ΔΙ. οὐ κατήκουσας;
ΞΑ. τίνος;
ΔΙ. αὐλῶν πνοῆς.
ΞΑ. ἔγωγε, καὶ δᾴδαν γέ με
αὔρα τις εἰσέπνευσε μυστικωτάτη.
ΔΙ. ἀλλ' ἠρεμεὶ πτήξαντες ἀκροασώμεθα.
ΧΟΡΟΣ. Ἴακχ', ὦ Ἴακχε.
Ἴακχ', ὦ Ἴακχε.
ΞΑ. τοῦτ' ἔστ' ἐκεῖν', ὦ δέσποθ', οἱ μεμυημένοι
ἐνταῦθά που παίζουσιν, οὓς ἔφραζε νῷν.
ᾄδουσι γοῦν τὸν Ἴακχον ὅνπερ Διαγόρας.
ΔΙ. κἀμοὶ δοκοῦσιν. ἡσυχίαν τοίνυν ἄγειν
βέλτιστόν ἐστιν, ὡς ἂν εἰδῶμεν σαφῶς.

ΧΟ. Ἴακχ', ὦ πολυτίμοις ἐν ἕδραις ἐνθάδε ναίων,
Ἴακχ', ὦ Ἴακχε,
ἐλθὲ τόνδ' ἀνὰ λειμῶνα χορεύσων,
ὁσίους ἐς θιασώτας,
πολύκαρπον μὲν τινάσσων
περὶ σῷ κρατὶ βρύοντα
στέφανον μύρτων· θρασεῖ δ' ἐγκατακρούων
ποδὶ τὴν ἀκόλαστον
φιλοπαίγμονα τιμήν,
χαρίτων πλεῖστον ἔχουσαν μέρος, ἁγνήν, ὁσίοις
ἅμα μύσταισι χορείαν.

---

[a] The Chorus, who had chanted the songs of the Frogs but were not seen, now approach in their proper character as the Mystic Chorus, and enter (l. 324) clothed in their robes of initiation and carrying lighted torches.

[b] A lyric poet.

DI. Didn't you hear it?
XA. What?
DI. The breath of flutes.
XA. Aye, and a whiff of torches
Breathed o'er me too; a very mystic whiff.
DI. Then crouch we down, and mark what's going on.
CHORUS [a] *(in the distance).*
O Iacchus! O Iacchus! O Iacchus!
XA. I have it, master: 'tis those blessed Mystics,
Of whom he told us, sporting hereabouts.
They sing the Iacchus which Diagoras [b] made.
DI. I think so too: we had better both keep quiet
And so find out exactly what it is.

(The calling forth of Iacchus.)

CHOR. O Iacchus! power excelling,
here in stately temples [c] dwelling,
O Iacchus! O Iacchus!
Come to tread this verdant level,
Come to dance in mystic revel,
Come whilst round thy forehead hurtles
Many a wreath of fruitful myrtles,
Come with wild and saucy paces
Mingling in our joyous dance,
Pure and holy, which embraces
all the charms of all the Graces,
When the mystic choirs advance.

[a] *i.e.* from the Temple of the Eleusinian deities, Persephone, Demeter, and Iacchus, just within the Peiraeic gate. From it the statue of Iacchus is brought out (340), and then "the procession commences, the Chorus singing hymns to the three deities, as they pass through the Cerameicus, and out by the Eleusinian gate to the bridge over the Cephisus, where a little chaffing (γεφυρισμός, see 416 *seq.*) takes place, and whence they disappear from our sight on their way to the flower-enamelled Thriasian plain": R.

ΞΑ. ὦ πότνια πολυτίμητε Δήμητρος κόρη,
ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν.
ΔΙ. οὔκουν ἀτρέμ' ἕξεις, ἥν τι καὶ χορδῆς λάβῃς;

ΧΟ. ἐγείρου φλογέας λαμπάδας ἐν χερσὶ τινάσσων, [ἀντ.
Ἴακχ', ὦ Ἴακχε,
νυκτέρου τελετῆς φωσφόρος ἀστήρ.
φλέγεται δὴ φλογὶ λειμών·
γόνυ πάλλεται γερόντων·
ἀποσείονται δὲ λύπας
χρονίους [ἐτῶν] παλαιούς τ' ἐνιαυτούς,
ἱερᾶς ὑπὸ τιμῆς.
σὺ δὲ λαμπάδι φέγγων
προβάδην ἔξαγ' ἐπ' ἀνθηρὸν ἕλειον δάπεδον
χοροποιόν, μάκαρ, ἥβαν.

εὐφημεῖν χρὴ κἀξίστασθαι τοῖς ἡμετέροισι χοροῖσιν
ὅστις ἄπειρος τοιῶνδε λόγων, ἢ γνώμῃ μὴ καθαρεύει,
ἢ γενναίων ὄργια Μουσῶν μήτ' εἶδεν μήτ' ἐχόρευσεν,
μηδὲ Κρατίνου τοῦ ταυροφάγου γλώττης βακχεῖ' ἐτελέσθη,
ἢ βωμολόχοις ἔπεσιν χαίρει, μὴ 'ν καιρῷ τοῦτο ποιοῦσιν,
ἢ στάσιν ἐχθρὰν μὴ καταλύει, μηδ' εὔκολός ἐστι πολίταις,
ἀλλ' ἀνεγείρει καὶ ῥιπίζει, κερδῶν ἰδίων ἐπιθυμῶν,

---

[a] Because pigs were sacrificed at the ceremony of initiation: *cf. A.* 764, *P.* 374.

[b] The famous comic poet who in 423, at the age of ninety-six, had won a victory over the *Clouds*. He is mentioned here as a devotee of Dionysus as god both of the drama and of wine. The

XA. Holy and sacred queen, Demeter's daughter,
O, what a jolly whiff of pork breathed o'er me ! [a]
DI. Hist ! and perchance you'll get some tripe yourself.

(*The welcome to Iacchus.*)

CHOR. Come, arise, from sleep awaking,
come the fiery torches shaking,
O Iacchus ! O Iacchus !
Morning Star that shinest nightly.
Lo, the mead is blazing brightly,
Age forgets its years and sadness,
Agèd knees curvet for gladness,
Lift thy flashing torches o'er us,
Marshal all thy blameless train,
Lead, O lead the way before us ;
lead the lovely youthful Chorus
To the marshy flowery plain.

(*The warning-off of the profane.*)

All evil thoughts and profane be still :
far hence, far hence from our choirs depart,
Who knows not well what the Mystics tell,
or is not holy and pure of heart ;
Who ne'er has the noble revelry learned,
or danced the dance of the Muses high ;
Or shared in the Bacchic rites which old
bull-eating Cratinus's [b] words supply ;
Who vulgar coarse buffoonery loves,
though all untimely the jests they make ;
Or lives not easy and kind with all,
or kindling faction forbears to slake,
But fans the fire, from a base desire
some pitiful gain for himself to reap ;

epithet ταυροφάγος had been applied to Dionysus by Sophocles in the *Tyro*.

ἢ τῆς πόλεως χειμαζομένης ἄρχων καταδωροδοκεῖται,
ἢ προδίδωσιν φρούριον ἢ ναῦς, ἢ τἀπόρρητ' ἀποπέμπει
ἐξ Αἰγίνης Θωρυκίων ὤν, εἰκοστολόγος κακοδαίμων,
ἀσκώματα καὶ λίνα καὶ πίτταν διαπέμπων εἰς Ἐπίδαυρον,
ἢ χρήματα ταῖς τῶν ἀντιπάλων ναυσὶν παρέχειν τινὰ πείθει,
ἢ κατατιλᾷ τῶν Ἑκαταίων, κυκλίοισι χοροῖσιν ὑπᾴδων,
ἢ τοὺς μισθοὺς τῶν ποιητῶν ῥήτωρ ὢν εἶτ' ἀποτρώγει,
κωμῳδηθεὶς ἐν ταῖς πατρίοις τελεταῖς ταῖς τοῦ Διονύσου·
τούτοις αὐδῶ καὖθις ἀπαυδῶ καὖθις τὸ τρίτον μάλ' ἀπαυδῶ
ἐξίστασθαι μύσταισι χοροῖς· ὑμεῖς δ' ἀνεγείρετε μολπὴν
καὶ παννυχίδας τὰς ἡμετέρας, αἳ τῇδε πρέπουσιν ἑορτῇ.

χώρει νῦν πᾶς ἀνδρείως [στρ. α'.
εἰς τοὺς εὐανθεῖς κόλπους
λειμώνων ἐγκρούων
κἀπισκώπτων
καὶ παίζων καὶ χλευάζων.
ἠρίστηται δ' ἐξαρκούντως.

[a] Unknown except for what is said of him here.

[b] Probably a 5 per cent duty on exports and imports imposed by Athens on the subject allies during the siege of Syracuse; Thuc. vii. 28.

[c] Κινησίας τοῦτο πεποίηκε: Schol. The Ἑκάταια were little shrines or symbols of Hecate erected at house-doors, cross-ways, etc.; *cf.* *W.* 804.

Or takes, in office, his gifts and bribes,
while the city is tossed on the stormy deep;
Who fort or fleet to the foe betrays;
or, a vile Thorycion,[a] ships away
Forbidden stores from Aegina's shores,
to Epidaurus across the Bay
Transmitting oar-pads and sails and tar,
that curst collector of five per cents[b];
The knave who tries to procure supplies
for the use of the enemy's armaments;
The Cyclian singer[c] who dares befoul
the Lady Hecate's wayside shrine;
The public speaker who once lampooned
in our Bacchic feasts would, with heart malign,
Keep nibbling away the Comedians' pay[d];—
to these I utter my warning cry,
I charge them once, I charge them twice,
I charge them thrice, that they draw not nigh
To the sacred dance of the Mystic choir.
But YE, my comrades, awake the song,
The night-long revels of joy and mirth
which ever of right to our feast belong.

(*The start of the procession.*)

Advance, true hearts, advance!
On to the gladsome bowers,
On to the sward, with flowers
Embosomed bright!
March on with jest, and jeer, and dance,
Full well ye've supped to-night.

[d] Money-payments made by the State to the three competing comedians.

ἀλλ᾿ ἔμβα χὤπως ἀρεῖς
τὴν Σώτειραν γενναίως
τῇ φωνῇ μολπάζων,
ἣ τὴν χώραν
σώζειν φήσ᾿ ἐς τὰς ὥρας,
κἂν Θωρυκίων μὴ βούληται.

ἄγε νῦν ἑτέραν ὕμνων ἰδέαν τὴν καρποφόρον βασίλειαν,
Δήμητρα θεάν, ἐπικοσμοῦντες ζαθέοις μολπαῖς κελαδεῖτε.

Δήμητερ, ἁγνῶν ὀργίων [στρ. β΄.
ἄνασσα, συμπαραστάτει,
καὶ σῶζε τὸν σαυτῆς χορόν·
καί μ᾿ ἀσφαλῶς πανήμερον
παῖσαί τε καὶ χορεῦσαι·
καὶ πολλὰ μὲν γέλοιά μ᾿ εἰ- [ἀντ. β΄.
πεῖν, πολλὰ δὲ σπουδαῖα, καὶ
τῆς σῆς ἑορτῆς ἀξίως
παίσαντα καὶ σκώψαντα νι-
κήσαντα ταινιοῦσθαι.

ἀλλ᾿ εἶα
νῦν καὶ τὸν ὡραῖον θεὸν παρακαλεῖτε δεῦρο
ᾠδαῖσι, τὸν ξυνέμπορον τῆσδε τῆς χορείας.

Ἴακχε πολυτίμητε, μέλος ἑορτῆς
ἥδιστον εὑρών, δεῦρο συνακολούθει
πρὸς τὴν θεὸν
καὶ δεῖξον ὡς ἄνευ πόνου
πολλὴν ὁδὸν περαίνεις.
Ἴακχε φιλοχορευτά, συμπρόπεμπέ με.

---

[a] The distance from Athens to Eleusis was slightly over twelve miles.

(The processional hymn to Persephone.)

March, chanting loud your lays,
Your hearts and voices raising,
The Saviour goddess praising
    Who vows she'll still
Our city save to endless days,
Whate'er Thorycion's will.

Break off the measure, and change the time;
            and now with chanting and hymns adorn
Demeter, goddess mighty and high,
            the harvest-queen, the giver of corn.

(The processional hymn to Demeter.)

O Lady, over our rites presiding,
Preserve and succour thy choral throng,
And grant us all, in thy help confiding,
To dance and revel the whole day long;
And much in earnest, and much in jest,
Worthy thy feast, may we speak therein.
And when we have bantered and laughed our best,
The victor's wreath be it ours to win.

Call we now the youthful god,
            call him hither without delay,
Him who travels amongst his chorus,
            dancing along on the Sacred Way.

(The processional hymn to Iacchus.)

O, come with the joy of thy festival song,
O, come to the goddess, O, mix with our throng
Untired, though the journey be never so long.[a]
    O Lord of the frolic and dance,
    Iacchus, beside me advance!

σὺ γὰρ κατεσχίσω μὲν ἐπὶ γέλωτι
κἀπ' εὐτελείᾳ τόν τε σανδαλίσκον
καὶ τὸ ῥάκος,
κἀξεῦρες ὥστ' ἀζημίους
παίζειν τε καὶ χορεύειν.
Ἴακχε φιλοχορευτά, συμπρόπεμπέ με.
καὶ γὰρ παραβλέψας τι μειρακίσκης
νῦν δὴ κατεῖδον, καὶ μάλ' εὐπροσώπου,
συμπαιστρίας
χιτωνίου παραρραγέν-
τος τιτθίον προκύψαν.
Ἴακχε φιλοχορευτά, συμπρόπεμπέ με.

ΔΙ. ἐγὼ δ' ἀεί πως φιλακόλουθός εἰμι καὶ μετ' αὐτῆς
παίζων χορεύειν βούλομαι.
ΞΑ. κἄγωγε πρός.

ΧΟ. βούλεσθε δῆτα κοινῇ
σκώψωμεν Ἀρχέδημον;
ὃς ἑπτέτης ὢν οὐκ ἔφυσε φράτορας,
νυνὶ δὲ δημαγωγεῖ
ἐν τοῖς ἄνω νεκροῖσι,
κἀστὶν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας.
τὸν Κλεισθένη δ' ἀκούω
ἐν ταῖς ταφαῖσι πρωκτὸν
τίλλειν ἑαυτοῦ καὶ σπαράττειν τὰς γνάθους·
κἀκόπτετ' ἐγκεκυφώς,
κἄκλαε, κἀκεκράγει
Σεβῖνον, ὅστις ἐστὶν ἀναφλύστιος.

---

[a] Called "the blear-eyed," 588, and evidently of alien birth. [b] But the present attack is really due to the fact that he was the first to commence hostilities against the victorious generals at

For fun, and for cheapness, our dress thou hast rent,
Through thee we may dance to the top of our bent,
Reviling, and jeering, and none will resent.
    O Lord of the frolic and dance,
    Iacchus, beside me advance!
A sweet pretty girl I observed in the show,
Her robe had been torn in the scuffle, and lo,
There peeped through the tatters a bosom of snow.
    O Lord of the frolic and dance,
    Iacchus, beside me advance!

DI. Wouldn't I like to follow on, and try
A little sport and dancing?

XA. Wouldn't I?

(The banter at the bridge of Cephisus.)

CHOR. Shall we all a merry joke
    At Archedemus[a] poke,
Who has not cut his guildsmen yet,[b] though seven years old;
    Yet up among the dead
    He is demagogue and head,
And contrives the topmost place of the rascaldom to hold?
    And Cleisthenes, they say,
    Is among the tombs all day,
Bewailing for his lover with a lamentable whine.

Arginusae": R. *Cf.* Xen. *Hell.* i. 7. 2, where he is described as τότε προεστηκὼς ἐν Ἀθήναις.

[b] οὐκ ἐ. φράτορας, *i.e.* had been unable to prove his right to Athenian citizenship and so become a member of a φρατρία. But φράτορας is a surprise for φραστῆρας "age-teeth," or the second set which a child should cut at the age of seven; *cf.* Pliny, *N.H.* vii. 15.

καὶ Καλλίαν γέ φασι
τοῦτον τὸν Ἱπποβίνου
κύσθου λεοντῆν ναυμαχεῖν ἐνημμένον.
ΔΙ. ἔχοιτ' ἂν οὖν φράσαι νῷν,
Πλούτων ὅπου 'νθάδ' οἰκεῖ;
ξένω γάρ ἐσμεν ἀρτίως ἀφιγμένω.
ΧΟ. μηδὲν μακρὰν ἀπέλθῃς,
μηδ' αὖθις ἐπανέρῃ με,
ἀλλ' ἴσθ' ἐπ' αὐτὴν τὴν θύραν ἀφιγμένος.
ΔΙ. αἴροι' ἂν αὖθις, ὦ παῖ.
ΞΑ. τουτὶ τί ἦν τὸ πρᾶγμα
ἀλλ' ἢ Διὸς Κόρινθος ἐν τοῖς στρώμασιν;

ΧΟ. χωρεῖτε
νῦν ἱερὸν ἀνὰ κύκλον θεᾶς, ἀνθοφόρον ἀν' ἄλσος
παίζοντες οἷς μετουσία θεοφιλοῦς ἑορτῆς.
ἐγὼ δὲ σὺν ταῖσιν κόραις εἶμι καὶ γυναιξίν,
οὗ παννυχίζουσιν θεᾷ, φέγγος ἱερὸν οἴσων.
χωρῶμεν ἐς πολυρρόδους λειμῶνας ἀνθεμώδεις, [στρ.
τὸν ἡμέτερον τρόπον,
τὸν καλλιχορώτατον,
παίζοντες, ὃν ὄλβιαι
Μοῖραι ξυνάγουσιν.

---

[a] A spendthrift and debauchee (*cf. B.* 285), son of Hipponicus, for which, because of his character, A. substitutes Ἱππόβινος = ἱππόπορνος (τὸ δὲ ἵππος πολλαχοῦ ἐπὶ τοῦ μεγάλου λαμβάνουσιν: Schol.).

[b] A proverbial expression applied to tedious repetition, as here, or high-flown language. Κόρινθος, son of Zeus, was the eponymous Founder of Corinth, and Διὸς Κόρινθος was a phrase

And Callias,[a] I'm told,
Has become a sailor bold,
And casts a lion's hide o'er his members feminine.

DI. Can any of you tell
Where Pluto here may dwell,
For we, sirs, are two strangers who were never here before?

CHOR. O, then no further stray,
Nor again inquire the way,
For know that ye have journeyed to his very entrance-door.

DI. Take up the wraps, my lad.

XA. Now is not this too bad?
Like "Zeus's Corinth,"[b] he "the wraps" keeps saying o'er and o'er.

CHOR. Now wheel your sacred dances through the glade with flowers bedight,
All ye who are partakers of the holy festal rite;
And I will with the women and the holy maidens go
Where they keep the nightly vigil, an auspicious light to show.

(The departure for the Thriasian Plain.)

Now haste we to the roses,
And the meadows full of posies,
Now haste we to the meadows
In our own old way,
In choral dances blending,
In dances never ending,
Which only for the holy
The Destinies array.

too much harped on by Corinthian orators. But in connexion with "the rugs" there is also a reference to *οἱ κόρεις* as in *C.* 710.

μόνοις γὰρ ἡμῖν ἥλιος καὶ φέγγος ἱλαρόν ἐστιν, [ἀντ.
ὅσοι μεμυήμεθ' εὐ-
σεβῆ τε διήγομεν
τρόπον περὶ τοὺς ξένους
καὶ τοὺς ἰδιώτας.

ΔΙ. ἄγε δὴ τίνα τρόπον τὴν θύραν κόψω; τίνα;
πῶς ἐνθάδ' ἄρα κόπτουσιν οὑπιχώριοι;
ΞΑ. οὐ μὴ διατρίψεις, ἀλλὰ γεῦσαι τῆς θύρας,
καθ' Ἡρακλέα τὸ σχῆμα καὶ τὸ λῆμ' ἔχων;
ΔΙ. παῖ παῖ.
ΑΙΑΚΟΣ.[a] τίς οὗτος;
ΔΙ. Ἡρακλῆς ὁ καρτερός.
ΑΙΑ. ὦ βδελυρὲ κἀναίσχυντε καὶ τολμηρὲ σὺ
καὶ μιαρὲ καὶ παμμίαρε καὶ μιαρώτατε,
ὃς τὸν κύν' ἡμῶν ἐξελάσας τὸν Κέρβερον
ἀπῇξας ἄγχων κἀποδρὰς ᾤχου λαβών,
ὃν ἐγὼ 'φύλαττον. ἀλλὰ νῦν ἔχει μέσος·
τοία Στυγός σε μελανοκάρδιος πέτρα[b]
'Αχερόντιός τε σκόπελος αἱματοσταγὴς
φρουροῦσι, Κωκυτοῦ τε περίδρομοι κύνες,
Ἔχιδνά θ' ἑκατογκέφαλος, ἣ τὰ σπλάγχνα σου
διασπαράξει, πλευμόνων τ' ἀνθάψεται
Ταρτησία Μύραινα· τὼ νεφρὼ δέ σου
αὐτοῖσιν ἐντέροισιν ᾑματωμένω
διασπάσονται Γοργόνες Τιθράσιαι,
ἐφ' ἃς ἐγὼ δρομαῖον ὁρμήσω πόδα.

[a] Usually with Minos and Rhadamanthus one of the three judges of the dead, but here acting as door-keeper in the hall of Pluto.

[b] It is needless to inquire what "Styx's rock," or the "peak of A." exactly is; Aeacus merely wishes to frighten Dionysus: "the rocks of Styx and Acheron shall shut him in, whilst the

O, happy mystic chorus,
The blessed sunshine o'er us
On us alone is smiling,
In its soft sweet light:
On us who strove for ever
With holy, pure endeavour,
Alike by friend and stranger
To guide our steps aright.

DI. What's the right way to knock? I wonder how
The natives here are wont to knock at doors.

XA. No dawdling: taste the door. You've got, remember,
The lion-hide and pride of Heracles.

DI. Boy! boy!

AEACUS.[a] Who's there?

DI. I, Heracles the strong!

AE. O, you most shameless desperate ruffian, you!
O, villain, villain, arrant vilest villain!
Who seized our Cerberus by the throat, and fled,
And ran, and rushed, and bolted, haling off
The dog, my charge! But now I've got thee fast.
So close the Styx's inky-hearted rock,[b]
The blood-bedabbled peak of Acheron
Shall hem thee in: the hell-hounds of Cocytus
Prowl round thee; whilst the hundred-headed Asp
Shall rive thy heart-strings: the Tartesian Lamprey[c]
Prey on thy lungs: and those Tithrasian Gorgons
Mangle and tear thy kidneys, mauling them,
Entrails and all, into one bloody mash.
I'll speed a running foot to fetch them hither.

Furies are ever running round, like hell-hounds, to make sure that he does not escape: and the Asp, the Lamprey, and the Gorgons are savagely devouring his vitals": R.

[c] The words have a terrible sound (*cf.* Τάρταρος and Ἔχιδνα), but in fact the "Tartesian Lamprey" was a noted delicacy.

ΞΑ. οὗτος, τί δέδρακας;

ΔΙ. ἐγκέχοδα· κάλει θεόν.*

ΞΑ. ὦ καταγέλαστ', οὔκουν ἀναστήσει ταχὺ
πρίν τινά σ' ἰδεῖν ἀλλότριον;

ΔΙ. ἀλλ' ὡρακιῶ.
ἀλλ' οἶσε πρὸς τὴν καρδίαν μου σπογγιάν.

ΞΑ. ἰδοὺ λαβέ. πρόσθου.

ΔΙ. ποῦ 'στιν;

ΞΑ. ὦ χρυσοῖ θεοί,
ἐνταῦθ' ἔχεις τὴν καρδίαν;

ΔΙ. δείσασα γὰρ
εἰς τὴν κάτω μου κοιλίαν καθείρπυσεν.

ΞΑ. ὦ δειλότατε θεῶν σὺ κἀνθρώπων.

ΔΙ. ἐγώ;
πῶς δειλός, ὅστις σπογγιὰν ᾔτησά σε;
οὐκ ἂν ἕτερός γ' αὔτ' εἰργάσατ' ἀνήρ.

ΞΑ. ἀλλὰ τί;

ΔΙ. κατέκειτ' ἂν ὀσφραινόμενος, εἴπερ δειλὸς ἦν·
ἐγὼ δ' ἀνέστην καὶ προσέτ' ἀπεψησάμην.

ΞΑ. ἀνδρεῖά γ', ὦ Πόσειδον.

ΔΙ. οἶμαι νὴ Δία.
σὺ δ' οὐκ ἔδεισας τὸν ψόφον τῶν ῥημάτων
καὶ τὰς ἀπειλάς.

ΞΑ. οὐ μὰ Δί', οὐδ' ἐφρόντισα.

ΔΙ. ἴθι νυν, ἐπειδὴ ληματιᾷς κἀνδρεῖος εἶ,
σὺ μὲν γενοῦ 'γώ, τὸ ῥόπαλον τουτὶ λαβὼν
καὶ τὴν λεοντῆν, εἴπερ ἀφοβόσπλαγχνος εἶ·
ἐγὼ δ' ἔσομαί σοι σκευοφόρος ἐν τῷ μέρει.

ΞΑ. φέρε δὴ ταχέως αὔτ'· οὐ γὰρ ἀλλὰ πειστέον·

---

* ἐκκέχυται· κάλει θεόν was a religious formula used by the

XA. Hallo! what now?
DI. I've done it: call the god.[a]
XA. Get up, you laughing-stock; get up directly,
Before you're seen.
DI. What, *I* get up? I'm fainting.
Please dab a sponge of water on my heart.
XA. Here! Dab it on.
DI. Where is it?
XA. Ye golden gods,[b]
Lies your heart THERE?
DI. It got so terrified
It fluttered down into my stomach's pit.
XA. Cowardliest of gods and men!
DI. The cowardliest? I?
What I, who asked you for a sponge, a thing
A coward never would have done!
XA. What then?
DI. A coward would have lain there wallowing;
But I stood up, and wiped myself withal.
XA. Poseidon! quite heroic.
DI. 'Deed I think so.
But weren't *you* frightened at those dreadful threats
And shoutings?
XA. Frightened? Not a bit. I cared not.
DI. Come then, if you're so *very* brave a man,
Will you be I, and take the hero's club
And lion's skin, since you're so monstrous plucky?
And I'll be now the slave, and bear the luggage.
XA. Hand them across. I cannot choose but take them.

Mystic when the final libation had been "poured out" and the god was summoned to come forth; *cf.* 323. Here *ἐγκέχοδα*, *cacavi*, is substituted for the first word.

[b] Rogers here translates the old arrangement of the line Ξ. *ἰδοὺ λαβέ.* Δ. *πρόσθου.* Ξ. *ποῦ' στιν· ὦ . . .* At "There" D. takes the hand of X. *καὶ ἐντίθησιν εἰς τὸν πρωκτόν*: Schol.

καὶ βλέψον εἰς τὸν Ἡρακλειοξανθίαν,
εἰ δειλὸς ἔσομαι καὶ κατὰ σὲ τὸ λῆμ' ἔχων.

ΔΙ. μὰ Δί' ἀλλ' ἀληθῶς οὐκ Μελίτης μαστιγίας.
φέρε νυν, ἐγὼ τὰ στρώματ' αἴρωμαι ταδί.

ΘΕΡΑΠΑΙΝΑ. ὦ φίλταθ' ἥκεις Ἡράκλεις; δεῦρ' εἴσιθι.
ἡ γὰρ θεός σ' ὡς ἐπύθεθ' ἥκοντ', εὐθέως
ἔπεττεν ἄρτους, ἧψε κατερικτῶν χύτρας
ἔτνους δύ' ἢ τρεῖς, βοῦν ἀπηνθράκιζ' ὅλον,
πλακοῦντας ὤπτα, κολλάβους. ἀλλ' εἴσιθι.

ΞΑ. κάλλιστ', ἐπαινῶ.

ΘΕ. μὰ τὸν Ἀπόλλω οὐ μή σ' ἐγὼ
περιόψομἀπελθόντ', ἐπεί τοι καὶ κρέα
ἀνέβραττεν ὀρνίθεια, καὶ τραγήματα
ἔφρυγε, κῷνον ἀνεκεράννυ γλυκύτατον.
ἀλλ' εἴσιθ' ἅμ' ἐμοί.

ΞΑ. πάνυ καλῶς.

ΘΕ. ληρεῖς ἔχων·
οὐ γάρ σ' ἀφήσω. καὶ γὰρ αὐλητρίς γέ σοι
ἤδη 'νδον ἔσθ' ὡραιοτάτη κὠρχηστρίδες
ἕτεραι δύ' ἢ τρεῖς.

ΞΑ. πῶς λέγεις; ὀρχηστρίδες;

ΘΕ. ἡβυλλιῶσαι κἄρτι παρατετιλμέναι.
ἀλλ' εἴσιθ', ὡς ὁ μάγειρος ἤδη τὰ τεμάχη
ἔμελλ' ἀφαιρεῖν χἠ τράπεζ' εἰσῄρετο.

ΞΑ. ἴθι νυν, φράσον πρώτιστα ταῖς ὀρχηστρίσιν
ταῖς ἔνδον οὔσαις αὐτὸς ὡς εἰσέρχομαι.
ὁ παῖς, ἀκολούθει δεῦρο τὰ σκεύη φέρων.

ΔΙ. ἐπίσχες οὗτος. οὔ τί που σπουδὴν ποιεῖ,
ὁτιή σε παίζων Ἡρακλέα γ' ἐσκεύασα;
οὐ μὴ φλυαρήσεις ἔχων, ὦ Ξανθία,
ἀλλ' ἀράμενος οἴσεις πάλιν τὰ στρώματα;

ᵃ Melite was a deme adjoining Collytus and the Cerameicus,

And now observe the Xanthio-heracles
If I'm a coward and a sneak like you.

DI. Nay, you're the rogue from Melite's[a] own self.
And I'll pick up and carry on the traps.

MAID.[b] O welcome, Heracles! come in, sweetheart.
My Lady, when they told her, set to work,
Baked mighty loaves, boiled two or three tureens
Of lentil soup, roasted a prime ox whole,
Made rolls and honey-cakes. So come along.

XA. (*declining*) You are too kind.

MAID. I will not let you go.
I will not LET you! Why, she's stewing slices
Of juicy bird's-flesh, and she's making comfits,
And tempering down her richest wine. Come, dear,
Come along in.

XA. (*still declining*) Pray thank her.

MAID. O you're jesting,
I shall not let you off: there's such a lovely
Flute-girl all ready, and we've two or three
Dancing-girls also.

XA. Eh! what! Dancing-girls?

MAID. Young budding virgins, freshly tired and trimmed.
Come, dear, come in. The cook was dishing up
The cutlets, and they are bringing in the tables.

XA. Then go you in, and tell those dancing-girls
Of whom you spake, I'm coming in Myself.
Pick up the traps, my lad, and follow me.

DI. Hi! stop! you're not in earnest, just because
I dressed you up, in fun, as Heracles?
Come, don't keep fooling, Xanthias, but lift
And carry in the traps yourself.

containing, the Scholiast says, "the most notable temple of Heracles the Averter of Evil."

[b] *Enter a maid-servant of Persephone.*

ΞΑ. τί δ' ἔστιν; οὐ δή πού μ' ἀφελέσθαι διανοεῖ
ἅδωκας αὐτός;
ΔΙ. οὐ τάχ', ἀλλ' ἤδη ποιῶ.
κατάθου τὸ δέρμα.
ΞΑ. ταῦτ' ἐγὼ μαρτύρομαι
καὶ τοῖς θεοῖσιν ἐπιτρέπω.
ΔΙ. ποίοις θεοῖς;
τὸ δὲ προσδοκῆσαί σ' οὐκ ἀνόητον καὶ κενὸν
ὡς δοῦλος ὢν καὶ θνητὸς Ἀλκμήνης ἔσει;
ΞΑ. ἀμέλει, καλῶς· ἔχ' αὔτ'. ἴσως γάρ τοί ποτε
ἐμοῦ δεηθείης ἄν, εἰ θεὸς θέλοι.

ΧΟ. ταῦτα μὲν πρὸς ἀνδρός ἐστι [στρ.
νοῦν ἔχοντος καὶ φρένας καὶ
πολλὰ περιπεπλευκότος,
μετακυλίνδειν αὑτὸν ἀεὶ
πρὸς τὸν εὖ πράττοντα τοῖχον
μᾶλλον ἢ γεγραμμένην
εἰκόν' ἑστάναι, λαβόνθ' ἓν
σχῆμα· τὸ δὲ μεταστρέφεσθαι
πρὸς τὸ μαλθακώτερον
δεξιοῦ πρὸς ἀνδρός ἐστι
καὶ φύσει Θηραμένους.
ΔΙ. οὐ γὰρ ἂν γέλοιον ἦν, εἰ
Ξανθίας μὲν δοῦλος ὢν ἐν
στρώμασιν Μιλησίοις
ἀνατετραμμένος κυνῶν ὀρ-
χηστρίδ', εἶτ' ᾔτησεν ἀμίδ', ἐ-
γὼ δὲ πρὸς τοῦτον βλέπων
τοὐρεβίνθου 'δραττόμην· οὗ-

[a] The Greek has "who has sailed round many seas," and who

XA. Why! what!
You are never going to strip me of these togs
You gave me!

DI. Going to? No, I'm doing it now.
Off with that lion-skin.

XA. Bear witness all,
The gods shall judge between us.

DI. Gods, indeed!
Why, how could *you* (the vain and foolish thought!)
A slave, a mortal, act Alcmena's son?

XA. All right then, take them; maybe, if God will,
You'll soon require my services again.

CHOR. This is the part of a dexterous clever
Man with his wits about him ever,
One who has travelled the world to see;
Always to shift, and to keep through all
Close to the sunny side of the wall;[a]
Not like a pictured block to be,
Standing always in one position;
Nay but to veer, with expedition,
And ever to catch the favouring breeze,
This is the part of a shrewd tactician,
This is to be a—THERAMENES[b]!

DI. Truly an exquisite joke 'twould be,
Him with a dancing-girl to see,
Lolling at ease on Milesian rugs;
Me, like a slave, beside him standing,
Aught that he wants to his lordship handing;
Then as the damsel fair he hugs,
Seeing me all on fire to embrace her,

knows how in stormy weather to shift "to the good side (τοῖχον) of the boat."

[b] The famous trimmer of Greek history, called ὁ κόθορνος, "the Slipper" because it could be worn on either foot; *cf.* 967-970.

τος δ' ἆτ' ὢν αὐτὸς πανοῦργος
εἶδε, κᾆτ' ἐκ τῆς γνάθου
πὺξ πατάξας μοὐξέκοψε
τοὺς χοροὺς τοὺς προσθίους;

ΠΑΝΔΟΚΕΥΤΡΙΑ Α. Πλαθάνη, Πλαθάνη, δεῦρ' ἔλθ', ὁ πανοῦργος οὑτοσί,
ὃς εἰς τὸ πανδοκεῖον εἰσελθών ποτε
ἑκκαίδεκ' ἄρτους κατέφαγ' ἡμῶν.
ΠΛ.Β. νὴ Δία,
ἐκεῖνος αὐτὸς δῆτα.
ΞΑ. κακὸν ἥκει τινί.
ΠΑ.Α. καὶ κρέα γε πρὸς τούτοισιν ἀνάβραστ' εἴκοσιν
ἀν' ἡμιωβολιαῖα.
ΞΑ. δώσει τις δίκην.
ΠΑ.Α. καὶ τὰ σκόροδα τὰ πολλά.
ΔΙ. ληρεῖς, ὦ γύναι,
κοὐκ οἶσθ' ὅ τι λέγεις.
ΠΑ.Α. οὐ μὲν οὖν με προσεδόκας,
ὁτιὴ κοθόρνους εἶχες, ἂν γνῶναί σ' ἔτι;
τί δαί; τὸ πολὺ τάριχος οὐκ εἴρηκά πω,
μὰ Δί', οὐδὲ τὸν τυρόν γε τὸν χλωρόν, τάλαν,
ὃν οὗτος αὐτοῖς τοῖς ταλάροις κατήσθιεν.
κᾄπειτ' ἐπειδὴ τἀργύριον ἐπραττόμην,
ἔβλεψεν εἰς ἐμὲ δριμὺ κἀμυκᾶτό γε.
ΞΑ. τούτου πάνυ τοὔργον, οὗτος ὁ τρόπος πανταχοῦ.
ΠΑ.Α. καὶ τὸ ξίφος γ' ἐσπᾶτο, μαίνεσθαι δοκῶν.
ΠΛ.Β. νὴ Δία, τάλαινα.
ΠΑ.Α. νὼ δὲ δεισάσα γέ που
ἐπὶ τὴν κατήλιφ' εὐθὺς ἀνεπηδήσαμεν·
ὁ δ' ᾤχετ' ἐξᾴξας γε τὰς ψιάθους λαβών.

ᵃ *Enter the keeper of a cook-shop and her partner, Plathane.*

He would perchance (for there's no man baser),
Turning him round like a lazy lout,
Straight on my mouth deliver a facer,
Knocking my ivory choirmen out.

HOSTESS.[a] O Plathane! Plathane! Here's that naughty man,
That's he who got into our tavern once,
And ate up sixteen loaves.
PLATHANE. O, so he is!
The very man.
XA. Bad luck for somebody!
HO. O and, besides, those twenty bits of stew,
Half-obol pieces.
XA. Somebody's going to catch it!
HO. That garlic too.
DI. Woman, you're talking nonsense.
You don't know what you're saying.
HO. O, you thought
I shouldn't know you with your buskins on!
Ah, and I've not yet mentioned all that fish,
No, nor the new-made cheese : he gulped it down,
Baskets[b] and all, unlucky that we were.
And when I just alluded to the price,
He looked so fierce, and bellowed like a bull.
XA. Yes, that's his way : that's what he always does.
HO. O, and he drew his sword, and seemed quite mad.
PLA. O, that he did.
HO. And terrified us so
We sprang up to the cockloft, she and I.
Then out he hurled, decamping with the rugs.

[b] "The τάλαρος was a wicker-basket, in the shape of a cheese, into which the curd was introduced, and pressed until all the whey was strained out": R.

ΞΑ. καὶ τοῦτο τούτου τοὔργον. ἀλλ' ἐχρῆν τι δρᾶν.
ΠΑ.Α. ἴθι δὴ κάλεσον τὸν προστάτην Κλέωνά μοι.
ΠΑ.Β. σὺ δ' ἔμοιγ', ἐάνπερ ἐπιτύχῃς, Ὑπέρβολον,
ἵν' αὐτὸν ἐπιτρίψωμεν.
ΠΑ.Α. ὦ μιαρὰ φάρυγξ,
ὡς ἡδέως ἄν σου λίθῳ τοὺς γομφίους
κόπτοιμ' ἄν, οἷς μου κατέφαγες τὰ φορτία.
ΠΑ.Β. ἐγὼ δέ γ' ἐς τὸ βάραθρον ἐμβάλοιμί σε.
ΠΑ.Α. ἐγὼ δὲ τὸν λάρυγγ' ἂν ἐκτέμοιμί σου,
δρέπανον λαβοῦσ', ᾧ τὰς χόλικας κατέσπασας.
ἀλλ' εἶμ' ἐπὶ τὸν Κλέων', ὃς αὐτοῦ τήμερον
ἐκπηνιεῖται ταῦτα προσκαλούμενος.
ΔΙ. κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ.
ΞΑ. οἶδ' οἶδα τὸν νοῦν· παῦε παῦε τοῦ λόγου.
οὐκ ἂν γενοίμην Ἡρακλῆς ἄν.
ΔΙ. μηδαμῶς,
ὦ Ξανθίδιον.
ΞΑ. καὶ πῶς ἂν Ἀλκμήνης ἐγὼ
υἱὸς γενοίμην, δοῦλος ἅμα καὶ θνητὸς ὤν;
ΔΙ. οἶδ' οἶδ' ὅτι θυμοῖ, καὶ δικαίως αὐτὸ δρᾷς·
κἄν εἴ με τύπτοις, οὐκ ἂν ἀντείποιμί σοι.
ἀλλ' ἤν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου,
πρόρριζος αὐτός, ἡ γυνή, τὰ παιδία,
κάκιστ' ἀπολοίμην, κἈρχέδημος ὁ γλάμων.
ΞΑ. δέχομαι τὸν ὅρκον, κἀπὶ τούτοις λαμβάνω.

ΧΟ. νῦν σὸν ἔργον ἔστ', ἐπειδὴ [ἀντ.
τὴν στολὴν εἴληφας, ἥνπερ
εἶχες ἐξ ἀρχῆς, πάλιν
ἀνανεάζειν [σαυτὸν ἀεὶ]

---

[a] They threaten him with the dead demagogues. προστάτης

XA. That's his way too ; but something must be done.
HO. Quick, run and call my patron[a] Cleon here !
PLA. O, if you meet him, call Hyperbolus !
We'll pay you out to-day.
HO. O filthy throat,
O how I'd like to take a stone, and hack
Those grinders out with which you chawed my wares.
PLA. I'd like to pitch you in the deadman's pit.[b]
HO. I'd like to get a reaping-hook and scoop
That gullet out with which you gorged my tripe.
But I'll to Cleon : he'll soon serve his writs ;
He'll twist it out of you to-day, he will.
DI. Perdition seize me, if I don't love Xanthias.
XA. Aye, aye, I know your drift : stop, stop that talking.
I won't be Heracles.
DI. O, don't say so,
Dear, darling Xanthias.
XA. Why, how can I,
A slave, a mortal, act Alcmena's son !
DI. Aye, aye, I know you are vexed, and I deserve it,
And if you pummel me, I won't complain.
But if I strip you of these togs again,
Perdition seize myself, my wife, my children,
And, most of all, that blear-eyed Archedemus.
XA. That oath contents me : on those terms I take them.

CHOR. Now that at last you appear once more,
Wearing the garb that at first you wore,
Wielding the club and the tawny skin,
Now it is yours to be up and doing,

τοῦ δήμου is a regular phrase for the leading demagogue ; *cf. K.* 1128, *P.* 684.

[b] *βάραθρον* is the pit at Athens into which the bodies of malefactors were flung.

καὶ βλέπειν αὖθις τὸ δεινόν,
τοῦ θεοῦ μεμνημένον
ᾧπερ εἰκάζεις σεαυτόν.
εἰ δὲ παραληρῶν ἁλώσει
κἀκβαλεῖς τι μαλθακόν,
αὖθις αἴρεσθαί σ' ἀνάγκη
'σται πάλιν τὰ στρώματα.

ΞΑ. οὐ κακῶς, ὦνδρες, παραινεῖτ',
ἀλλὰ καὐτὸς τυγχάνω ταῦτ'
ἄρτι συννοούμενος.
ὅτι μὲν οὖν, ἤν χρηστὸν ᾖ τι,
ταῦτ' ἀφαιρεῖσθαι πάλιν πει-
ράσεταί μ' εὖ οἶδ' ὅτι.
ἀλλ' ὅμως ἐγὼ παρέξω
'μαυτὸν ἀνδρεῖον τὸ λῆμα
καὶ βλέποντ' ὀρίγανον.
δεῖν δ' ἔοικεν, ὡς ἀκούω
τῆς θύρας καὶ δὴ ψόφον.

ΑΙΑ. ξυνδεῖτε ταχέως τουτονὶ τὸν κυνοκλόπον,
ἵνα δῷ δίκην· ἀνύετον.
ΔΙ. ἥκει τῳ κακόν.
ΞΑ. οὐκ ἐς κόρακας; οὐ μὴ πρόσιτον;
ΑΙΑ. εἶεν, μάχει;
ὁ Διτύλας χὠ Σκεβλύας χὠ Παρδόκας
χωρεῖτε δευρὶ καὶ μάχεσθε τουτῳί.
ΔΙ. εἶτ' οὐχὶ δεινὰ ταῦτα, τύπτειν τουτονὶ
κλέπτοντα πρὸς τἀλλότρια;
ΑΙΑ. μᾶλλ' ὑπερφυᾶ.
ΔΙ. σχέτλια μὲν οὖν καὶ δεινά.
ΞΑ. καὶ μὴν νὴ Δία,
εἰ πώποτ' ἦλθον δεῦρ', ἐθέλω τεθνηκέναι,

Glaring like mad, and your youth renewing,
Mindful of him whose guise you are in.
If, when caught in a bit of a scrape, you
Suffer a word of alarm to escape you,
Showing yourself but a feckless knave,
Then will your master at once undrape you,
Then you'll again be the toiling slave.

XA. There, I admit, you have given to me a
Capital hint, and the like idea,
Friends, had occurred to myself before.
Truly if anything good befell
He would be wanting, I know full well,
Wanting to take to the togs once more.
Nevertheless, while in these I'm vested,
Ne'er shall you find me craven-crested,
No, for a dittany [a] look I'll wear,
Aye and methinks it will soon be tested,
Hark ! how the portals are rustling there.

AE.[b] Seize the dog-stealer, bind him, pinion him,
Drag him to justice !
DI. Somebody's going to catch it.
XA. (*striking out*) Hands off ! get away ! stand back !
AE. Eh ? You're for fighting.
Ho ! Ditylas, Sceblyas, and Pardocas,
Come hither, quick ; fight me this sturdy knave.
DI. Now isn't it a shame the man should strike
And he a thief besides ?
AE. A monstrous shame !
DI. A regular burning shame !
XA. By the Lord Zeus,
If ever I was here before, if ever

[a] A plant with a piercing scent and biting taste.
[b] *Re-enter Aeacus with assistants.*

ἢ 'κλεψα τῶν σῶν ἄξιόν τι καὶ τριχός.
καί σοι ποιήσω πρᾶγμα γενναῖον πάνυ·
βασάνιζε γὰρ τὸν παῖδα τουτονὶ λαβών,
κἄν ποτέ μ' ἕλῃς ἀδικοῦντ', ἀπόκτεινόν μ' ἄγων.
ΑΙΑ. καὶ πῶς βασανίσω;
ΞΑ. πάντα τρόπον, ἐν κλίμακι
δήσας, κρεμάσας, ὑστριχίδι μαστιγῶν, δέρων,
στρεβλῶν, ἔτι δ' ἐς τὰς ῥῖνας ὄξος ἐγχέων,
πλίνθους ἐπιτιθείς, πάντα τἄλλα, πλὴν πράσῳ
μὴ τύπτε τοῦτον μηδὲ γητείῳ νέῳ.
ΑΙΑ. δίκαιος ὁ λόγος· κἄν τι πηρώσω γέ σοι
τὸν παῖδα τύπτων, τἀργύριόν σοι κείσεται.
ΞΑ. μὴ δῆτ' ἔμοιγ'. οὕτω δὲ βασάνιζ' ἀπαγαγών.
ΑΙΑ. αὐτοῦ μὲν οὖν, ἵνα σοὶ κατ' ὀφθαλμοὺς λέγῃ.
κατάθου σὺ τὰ σκεύη ταχέως, χὤπως ἐρεῖς
ἐνταῦθα μηδὲν ψεῦδος.
ΔΙ. ἀγορεύω τινὶ
ἐμὲ μὴ βασανίζειν ἀθάνατον ὄντ'· εἰ δὲ μή,
αὐτὸς σεαυτὸν αἰτιῶ.
ΑΙΑ. λέγεις δὲ τί;
ΔΙ. ἀθάνατος εἶναί φημι Διόνυσος Διός,
τοῦτον δὲ δοῦλον.
ΑΙΑ. ταῦτ' ἀκούεις;
ΞΑ. φήμ' ἐγώ.
καὶ πολύ γε μᾶλλόν ἐστι μαστιγωτέος·
εἴπερ θεὸς γάρ ἐστιν, οὐκ αἰσθήσεται.
ΔΙ. τί δῆτ', ἐπειδὴ καὶ σὺ φῂς εἶναι θεός,
οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί;
ΞΑ. δίκαιος ὁ λόγος· χὤπότερόν γ' ἂν νῷν ἴδῃς
κλαύσαντα πρότερον ἢ προτιμήσαντά τι
τυπτόμενον, εἶναι τοῦτον ἡγοῦ μὴ θεόν.

I stole one hair's-worth from you, let me die!
And now I'll make you a right noble offer,
Arrest my lad: torture him as you will,[a]
And if you find I'm guilty, take and kill me.

AE. Torture him, how?

XA. In any mode you please.
Pile bricks upon him: stuff his nose with acid:
Flay, rack him, hoist him; flog him with a scourge
Of prickly bristles: only not with this,
A soft-leaved onion, or a tender leek.

AE. A fair proposal. If I strike too hard
And maim the boy, I'll make you compensation.

XA. I shan't require it. Take him out and flog him.

AE. Nay, but I'll do it here before your eyes.
Now then, put down the traps, and mind you speak
The truth, young fellow.

DI. (*in agony*) Man! don't torture ME!
I am a god. You'll blame yourself hereafter
If you touch ME.

AE. Hillo! What's that you are saying?

DI. I say I'm Bacchus, son of Zeus, a god,
And *he*'s the slave.

AE. You hear him?

XA. Hear him? Yes.
All the more reason you should flog him well.
For if he is a god, he won't perceive it.

DI. Well, but you say that you're a god yourself.
So why not *you* be flogged as well as I?

XA. A fair proposal. And be this the test,
Whichever of us two you first behold
Flinching or crying out—he's not the god.

[a] "Dionysus had forgotten the well-known custom whereby an accused person might prove his own innocence by tendering his slaves for torture": R.

ΑΙΑ. οὐκ ἔσθ᾿ ὅπως οὐκ εἶ σὺ γεννάδας ἀνήρ·
χωρεῖς γὰρ εἰς τὸ δίκαιον. ἀποδύεσθε δή.
ΞΑ. πῶς οὖν βασανιεῖς νὼ δικαίως;
ΑΙΑ. ῥᾳδίως·
πληγὴν παρὰ πληγὴν ἑκάτερον.
ΞΑ. καλῶς λέγεις.
ἰδού, σκόπει νυν ἤν μ᾿ ὑποκινήσαντ᾿ ἴδῃς.
ΑΙΑ. ἤδη ᾿πάταξά σ᾿.
ΞΑ. οὐ μὰ Δί᾿.
ΑΙΑ. οὐδ᾿ ἐμοὶ δοκεῖς.
ἀλλ᾿ εἶμ᾿ ἐπὶ τονδὶ καὶ πατάξω.
ΔΙ. πηνίκα;
ΑΙΑ. καὶ δὴ ᾿πάταξα.
ΔΙ. κᾆτα πῶς οὐκ ἔπταρον;
ΑΙΑ. οὐκ οἶδα· τουδὶ δ᾿ αὖθις ἀποπειράσομαι.
ΞΑ. οὔκουν ἀνύσεις; ἰατταταῖ.
ΑΙΑ. τί τἀτταταῖ;
μῶν ὠδυνήθης;
ΞΑ. οὐ μὰ Δί᾿, ἀλλ᾿ ἐφρόντισα
ὁπόθ᾿ Ἡράκλεια τἀν Διομείοις γίγνεται.
ΑΙΑ. ἄνθρωπος ἱερός. δεῦρο πάλιν βαδιστέον.
ΔΙ. ἰοὺ ἰού.
ΑΙΑ. τί ἔστιν;
ΔΙ. ἱππέας ὁρῶ.
ΑΙΑ. τί δῆτα κλάεις;
ΔΙ. κρομμύων ὀσφραίνομαι.
ΑΙΑ. ἐπεὶ προτιμᾷς γ᾿ οὐδέν.
ΔΙ. οὐδέν μοι μέλει.
ΑΙΑ. βαδιστέον τἄρ᾿ ἐστὶν ἐπὶ τονδὶ πάλιν.

---

[a] R. suggests that we should read ἔπτακον, "Why didn't I flinch?"

[b] ἰατταταῖ may indicate almost any emotion. Xanthias first

AE. Upon my word you're quite the gentleman,
You're all for right and justice. Strip then, both.
XA. How can you test us fairly?
AE. Easily,
I'll give you blow for blow.
XA. A good idea.
We're ready! Now! (*Aeacus strikes him*) see if you catch me flinching.
AE. I struck you.
XA. (*incredulously*) No!
AE. Well, it seems "no," indeed.
Now then I'll strike the other. (*Strikes Di.*)
DI. Tell me when?
AE. I struck you.
DI. Struck me? Then why didn't I sneeze [a]?
AE. Don't know, I'm sure. I'll try the other again.
XA. And quickly too. Good gracious! [b]
AE. Why "good gracious"?
Not hurt you, did I?
XA. No, I merely thought of
The Diomeian feast of Heracles.[c]
AE. A holy man! 'Tis now the other's turn.
DI. Hi! Hi!
AE. Hallo!
DI. Look at those horsemen, look!
AE. But why these tears?
DI. There's such a smell of onions.
AE. Then you don't mind it?
DI. (*cheerfully*) Mind it? Not a bit.
AE. Well, I must go to the other one again.

cries out in pain and then explains that it was an ejaculation of pleasure. So too in *ἰοὺ ἰού* and what follows to 666.

[c] A very popular festival of Heracles, held in τὸ Κυνόσαργες, a gymnasium outside Athens, east of the city, and near the Διόμειαι πύλαι.

ΞΑ. οἴμοι.
ΑΙΑ. τί ἔστι;
ΞΑ. τὴν ἄκανθαν ἔξελε.
ΑΙΑ. τί τὸ πρᾶγμα τουτί; δεῦρο πάλιν βαδιστέον.
ΔΙ. Ἄπολλον, ὅς που Δῆλον ἢ Πύθων᾽ ἔχεις.
ΞΑ. ἤλγησεν· οὐκ ἤκουσας;
ΔΙ. οὐκ ἔγωγ᾽, ἐπεὶ
ἴαμβον Ἱππώνακτος ἀνεμιμνησκόμην.
ΞΑ. οὐδὲν ποιεῖς γάρ, ἀλλὰ τὰς λαγόνας σπόδει.
ΑΙΑ. μὰ τὸν Δί᾽, ἀλλ᾽ ἤδη πάρεχε τὴν γαστέρα.
ΔΙ. Πόσειδον,
ΞΑ. ἤλγησέν τις.
ΔΙ. ὃς Αἰγαίου πρῶνας [ἔχεις], ἢ γλαυκᾶς μέδεις
ἁλὸς ἐν βένθεσιν.
ΑΙΑ. οὔ τοι μὰ τὴν Δήμητρα δύναμαί πω μαθεῖν
ὁπότερος ὑμῶν ἐστι θεός. ἀλλ᾽ εἴσιτον·
ὁ δεσπότης γὰρ αὐτὸς ὑμᾶς γνώσεται
χἠ Φερσέφατθ᾽, ἅτ᾽ ὄντε κἀκείνω θεώ.
ΔΙ. ὀρθῶς λέγεις· ἐβουλόμην δ᾽ ἂν τοῦτό σε
πρότερον ποιῆσαι, πρὶν ἐμὲ τὰς πληγὰς λαβεῖν.

ΧΟ. Μοῦσα χορῶν ἱερῶν ἐπίβηθι καὶ ἔλθ᾽ ἐπὶ τέρψιν
ἀοιδᾶς ἐμᾶς, [στρ.
τὸν πολὺν ὀψομένη λαῶν ὄχλον, οὗ σοφίαι
μυρίαι κάθηνται,
φιλοτιμότεραι Κλεοφῶντος, ἐφ᾽ οὗ δὴ χείλεσιν
ἀμφιλάλοις

---

[a] A lyric poet.

[b] The actors retire from the stage, and the Chorus, turning to the audience, commence the last Parabasis which has come down to our days. It consists of Strophe 674-685, Epirrhema 686-705, Antistrophe 706-717, and Antepirrhema 718-737. The opening

XA. O! O!
AE. Hallo!
XA. Do pray pull out this thorn.
AE. What does it mean? 'Tis this one's turn again.
DI. (*shrieking*) Apollo! Lord! (*calmly*) of Delos and of Pytho.
XA. He flinched! You heard him?
DI. Not at all; a jolly
Verse of Hipponax [a] flashed across my mind.
XA. You don't half do it: cut his flanks to pieces.
AE. By Zeus, well thought on. Turn your belly here.
DI. (*screaming*) Poseidon!
XA. There! he's flinching.
DI. (*singing*) who dost reign
Amongst the Aegean peaks and creeks
And o'er the deep blue main.
AE. No, by Demeter, still I can't find out
Which is the god, but come ye both indoors;
My lord himself and Persephassa there,
Being gods themselves, will soon find out the truth.
DI. Right! right! I only wish you had thought of that
Before you gave me those tremendous whacks.

CHOR.[b] Come, Muse, to our Mystical Chorus,
O come to the joy of my song,
O see on the benches before us
that countless and wonderful throng,
Where wits by the thousand abide,
with more than a Cleophon's [c] pride—
On the lips of that foreigner base,
of Athens the bane and disgrace,

lines of the Strophe are clearly a quotation or a parody of some tragic poet.

[c] For this demagogue see 1532. He is here chiefly satirized on account of the strain of Thracian blood which he derived from his mother, and so is ἀμφίλαλος, "a chatterer in two dialects."

δεινὸν ἐπιβρέμεται
Θρῃκία χελιδών,
ἐπὶ βάρβαρον ἑζομένη πέταλον·
κελαδεῖ δ' ἐπίκλαυτον ἀηδόνιον νόμον, ὡς ἀπολεῖται,
κἂν ἴσαι γένωνται.

τὸν ἱερὸν χορὸν δίκαιόν ἐστι χρηστὰ τῇ πόλει
ξυμπαραινεῖν καὶ διδάσκειν. πρῶτον οὖν ἡμῖν δοκεῖ
ἐξισῶσαι τοὺς πολίτας κἀφελεῖν τὰ δείματα.
κεἴ τις ἥμαρτε σφαλείς τι Φρυνίχου παλαίσμασιν,
ἐγγενέσθαι φημὶ χρῆναι τοῖς ὀλισθοῦσιν τότε
αἰτίαν ἐκθεῖσι λῦσαι τὰς πρότερον ἁμαρτίας.
εἶτ' ἄτιμόν φημι χρῆναι μηδέν' εἶν' ἐν τῇ πόλει.
καὶ γὰρ αἰσχρόν ἐστι τοὺς μὲν ναυμαχήσαντας μίαν
καὶ Πλαταιᾶς εὐθὺς εἶναι κἀντὶ δούλων δεσπότας.
κοὐδὲ ταῦτ' ἔγωγ' ἔχοιμ' ἂν μὴ οὐ καλῶς φάσκειν ἔχειν,
ἀλλ' ἐπαινῶ· μόνα γὰρ αὐτὰ νοῦν ἔχοντ' ἐδράσατε.
πρὸς δὲ τούτοις εἰκὸς ὑμᾶς, οἳ μεθ' ὑμῶν πολλὰ δὴ
χοἰ πατέρες ἐναυμάχησαν καὶ προσήκουσιν γένει,

---

[a] The swallow's song was commonly spoken of by the Greeks as "barbarous" and "unintelligible" (*cf.* Aesch. *Ag.* 1013 χελιδόνος δίκην | ἀγνῶτα φωνὴν βάρβαρον κεκτημένη); and yet is often, as here, associated with the nightingale's (*cf.* the story of Procne and Philomela).

[b] In which case he would be entitled to an acquittal.

[c] See Introduction.

[d] A chief actor in the establishment of the Four Hundred: Thuc. viii. 68.

[e] Admitted to Athenian citizenship after the destruction of Plataea 427 B.C.

There is shrieking, his kinsman by race,
The garrulous swallow [a] of Thrace;
From that perch of exotic descent,
Rejoicing her sorrow to vent,
She pours to her spirit's content,
a nightingale's woful lament,
That e'en though the voting be equal,[b]
his ruin will soon be the sequel.

Well it suits the holy Chorus
evermore with counsel wise
To exhort and teach the city;
this we therefore now advise—
End the townsmen's apprehensions;
equalize the rights of all; [c]
If by Phrynichus's [d] wrestlings
some perchance sustained a fall,
Yet to these 'tis surely open,
having put away their sin,
For their slips and vacillations
pardon at your hands to win.
Give your brethren back their franchise.
Sin and shame it were that slaves,
Who have once with stern devotion
fought your battle on the waves,
Should be straightway lords and masters,
yea Plataeans [e] fully blown—
Not that this deserves our censure;
there I praise you; there alone
Has the city, in her anguish,
policy and wisdom shown—
Nay but these, of old accustomed
on our ships to fight and win,

τὴν μίαν ταύτην παρεῖναι ξυμφορὰν αἰτουμένοις.
ἀλλὰ τῆς ὀργῆς ἀνέντες, ὦ σοφώτατοι φύσει,
πάντας ἀνθρώπους ἑκόντες συγγενεῖς κτησώμεθα
κἀπιτίμους καὶ πολίτας, ὅστις ἂν ξυνναυμαχῇ.
εἰ δὲ ταῦτ᾽ ὀγκωσόμεσθα κἀποσεμνυνούμεθα
τὴν πόλιν, καὶ ταῦτ᾽ ἔχοντες κυμάτων ἐν ἀγκάλαις,
ὑστέρῳ χρόνῳ ποτ᾽ αὖθις εὖ φρονεῖν οὐ δόξομεν.

εἰ δ᾽ ἐγὼ ὀρθὸς ἰδεῖν βίον ἀνέρος ἢ τρόπον ὅστις ἔτ᾽
  οἰμώξεται, [ἀντ.
οὐ πολὺν οὐδ᾽ ὁ πίθηκος οὗτος ὁ νῦν ἐνοχλῶν,
  Κλειγένης ὁ μικρός,
ὁ πονηρότατος βαλανεὺς ὁπόσοι κρατοῦσι κυκησιτέφρου
  ψευδολίτρου κονίας
  καὶ Κιμωλίας γῆς,
  χρόνον ἐνδιατρίψει· ἰδὼν δὲ τάδ᾽ οὐκ
εἰρηνικὸς ἔσθ᾽, ἵνα μή ποτε κἀποδυθῇ μεθύων ἄ-
  νευ ξύλου βαδίζων.

---

[a] "As the πολλὰ ἐναυμάχησαν of 697, 698 is intended as a contrast to the ναυμαχήσαντας μίαν of 693, so here again μίαν ξυμφοράν is contrasted, though in a different way, with the μίαν [ναυμαχίαν] there. The enfranchized slaves had fought but one battle; the disfranchized Athenians had committed but one fault. ξυμφοράν is used delicately for ἁμαρτίαν" R.

[b] Unknown.

[c] "κονία is the lye of ashes, τὸ ἐκ τέφρας καθιστάμενον ὑγρόν.—The epithet κυκησιτέφρου seems to imply that the lye has still some solid ashes mixed with it. λίτρον (the Attic form of νίτρον) is a fixed lixivious alkali, similar to, though not identical with, the salt which we now call nitre. As the lye was not pure, so the very alkali was adulterated. For this charge of dishonest dealing on the part of the tradesmen I could not in my translation find

(They, their fathers too before them),
these our very kith and kin,
You should likewise, when they ask you,
pardon for their single sin.[a]
O by nature best and wisest,
O relax your jealous ire,
Let us all the world as kinsfolk
and as citizens acquire,
All who on our ships will battle
well and bravely by our side.
If we cocker up our city,
narrowing her with senseless pride,
Now when she is rocked and reeling
in the cradles of the sea,
Here again will after ages deem we acted brainlessly.

And O if I'm able to scan
the habits and life of a man
Who shall rue his iniquities soon !
not long shall that little baboon,
That Cleigenes[b] shifty and small,
the wickedest bathman of all
Who are lords of the earth—which is brought
from the isle of Cimolus, and wrought
With nitre and lye into soap—[c]
Not long shall he vex us, I hope.
And this the unlucky one knows,
Yet ventures a peace to oppose,
And being addicted to blows
he carries a stick as he goes,
Lest while he is tipsy and reeling,
some robber his cloak should be stealing.

room. Κιμωλία γῆ was the white chalky soil of Cimolus, one of the smallest of the Cyclades, immediately to the north of Melos": R.

πολλάκις γ' ἡμῖν ἔδοξεν ἡ πόλις πεπονθέναι
ταυτὸν ἔς τε τῶν πολιτῶν τοὺς καλούς τε κἀγαθούς,
ἔς τε τἀρχαῖον νόμισμα καὶ τὸ καινὸν χρυσίον.
οὔτε γὰρ τούτοισιν οὖσιν οὐ κεκιβδηλευμένοις,
ἀλλὰ καλλίστοις ἁπάντων, ὡς δοκεῖ, νομισμάτων,
καὶ μόνοις ὀρθῶς κοπεῖσι καὶ κεκωδωνισμένοις
ἔν τε τοῖς Ἕλλησι καὶ τοῖς βαρβάροισι πανταχοῦ,
χρώμεθ' οὐδέν, ἀλλὰ τούτοις τοῖς πονηροῖς χαλκίοις,
χθές τε καὶ πρώην κοπεῖσι τῷ κακίστῳ κόμματι.
τῶν πολιτῶν θ' οὓς μὲν ἴσμεν εὐγενεῖς καὶ σώφρονας
ἄνδρας ὄντας καὶ δικαίους καὶ καλούς τε κἀγαθούς,
καὶ τραφέντας ἐν παλαίστραις καὶ χοροῖς καὶ μουσικῇ,
προυσελοῦμεν, τοῖς δὲ χαλκοῖς καὶ ξένοις καὶ πυρρίαις
καὶ πονηροῖς κἀκ πονηρῶν εἰς ἅπαντα χρώμεθα
ὑστάτοις ἀφιγμένοισιν, οἷσιν ἡ πόλις πρὸ τοῦ
οὐδὲ φαρμακοῖσιν εἰκῇ ῥᾳδίως ἐχρήσατ' ἄν.
ἀλλὰ καὶ νῦν, ὦνόητοι, μεταβαλόντες τοὺς τρόπους,

---

[1] The occupation of Deceleia had suspended the working of the silver mines at Laureium, so that the old silver coinage (τἀρχαῖον νόμισμα) had to be replaced, and in 407-6 B.C. certain gold statues of Victory were turned into coin (τὸ καινὸν χρυσίον). But in the archonship of Callias 406-5 B.C. copper (or to speak strictly, bronze) coins were, for the first time, issued from the Athenian mint.

Often has it crossed my fancy,
that the city loves to deal
With the very best and noblest
members of her commonweal,
Just as with our ancient coinage,
and the newly-minted gold.[a]
Yea for these, our sterling pieces,
all of pure Athenian mould,
All of perfect die and metal,
all the fairest of the fair,
All of workmanship unequalled,
proved and valued everywhere
Both amongst our own Hellenes
and Barbarians far away,
These we use not: but the worthless
pinchbeck coins of yesterday,
Vilest die and basest metal,
now we always use instead.
Even so, our sterling townsmen,
nobly born and nobly bred,
Men of worth and rank and mettle,
men of honourable fame,
Trained in every liberal science,
choral dance and manly game,
These we treat with scorn and insult,
but the strangers newliest come,
Worthless sons of worthless fathers,
pinchbeck townsmen, yellowy scum,
Whom in earlier days the city
hardly would have stooped to use
Even for her scapegoat victims,
these for every task we choose.
O unwise and foolish people,
yet to mend your ways begin;

χρῆσθε τοῖς χρηστοῖσιν αὖθις· καὶ κατορθώσασι γὰρ
εὔλογον· κἄν τι σφαλῆτ', ἐξ ἀξίου γοῦν τοῦ ξύλου,
ἤν τι καὶ πάσχητε, πάσχειν τοῖς σοφοῖς δοκήσετε.

ΑΙΑ. νὴ τὸν Δία τὸν σωτῆρα, γεννάδας ἀνὴρ
ὁ δεσπότης σου.
ΞΑ. πῶς γὰρ οὐχὶ γεννάδας,
ὅστις γε πίνειν οἶδε καὶ βινεῖν μόνον;
ΑΙΑ. τὸ δὲ μὴ πατάξαι σ' ἐξελεγχθέντ' ἄντικρυς,
ὅτι δοῦλος ὢν ἔφασκες εἶναι δεσπότης.
ΞΑ. ᾤμωξε μέντἄν.
ΑΙΑ. τοῦτο μέντοι δουλικὸν
εὐθὺς πεποίηκας, ὅπερ ἐγὼ χαίρω ποιῶν.
ΞΑ. χαίρεις, ἱκετεύω;
ΑΙΑ. μάλλ' ἐποπτεύειν δοκῶ,
ὅταν καταράσωμαι λάθρᾳ τῷ δεσπότῃ.
ΞΑ. τί δὲ τονθορύζων, ἡνίκ' ἂν πληγὰς λαβὼν
πολλὰς ἀπίῃς θύραζε;
ΑΙΑ. καὶ τοῦθ' ἥδομαι.
ΞΑ. τί δὲ πολλὰ πράττων;
ΑΙΑ. ὡς μὰ Δί' οὐδὲν οἶδ' ἐγώ.
ΞΑ. ὁμόγνιε Ζεῦ· καὶ παρακούων δεσποτῶν
ἅττ' ἂν λαλῶσι;
ΑΙΑ. μάλλα πλεῖν ἢ μαίνομαι.
ΞΑ. τί δὲ τοῖς θύραζε ταῦτα καταλαλῶν;

---

[a] The Scholiast quotes a proverb ἀπὸ καλοῦ ξύλου κἂν ἀπάγξασθαι, "if you must hang yourself better pick a good tree"; so here the sense seems to be "if you must fail it is better to do so while employing your best citizens rather than your worst."

[b] Here Aeacus, who was a door-keeper 464 and in 605 *seq.*

Use again the good and useful :
so hereafter, if ye win
'Twill be due to this your wisdom :
if ye fall, at least 'twill be
Not a fall that brings dishonour,
falling from a worthy tree.[a]

AE. By Zeus the Saviour, quite the gentleman
Your master is.
XA. Gentleman ? I believe you.
He's all for wine and women, is my master.
AE. But not to have flogged you, when the truth came out
That you, the slave, were passing off as master !
XA. He'd get the worst of that.
AE. Bravo ! that's spoken
Like a true slave : that's what I love myself.[b]
XA. You love it, do you ?
AE. Love it ? I'm entranced
When I can curse my lord behind his back.
XA. How about grumbling, when you have felt the stick,
And scurry out of doors ?
AE. That's jolly too.
XA. How about prying ?
AE. That beats everything !
XA. Great Kin-god Zeus[c] ! And what of overhearing
Your master's secrets ?
AE. What ? I'm mad with joy.
XA. And blabbing them abroad ?

acts like a person in authority, now converses with Xanthias as if he were a fellow-slave.

[c] *Ζεὺς ὁμόγνιος* was invoked by members of the same family or kindred, and is therefore appealed to here by Xanthias who feels himself akin to Aeacus in rascality. In 756 he makes the title still more definite, for *ὁμομαστιγίας*=" patron of the rogue's fraternity " not " fellow-knave " (as in L. & S.).

ΑΙΑ. ἐγώ;
μὰ Δί', ἀλλ' ὅταν δρῶ τοῦτο, κἀκμιαίνομαι.
ΞΑ. ὦ Φοῖβ' Ἄπολλον, ἔμβαλέ μοι τὴν δεξιάν,
καὶ δὸς κύσαι καὐτὸς κύσον, καί μοι φράσον
πρὸς Διός, ὃς ἡμῖν ἐστιν ὁμομαστιγίας,
τίς οὗτος οὔνδον ἐστὶ θόρυβος καὶ βοὴ
χὠ λοιδορησμός;
ΑΙΑ. Αἰσχύλου κΕὐριπίδου.
ΞΑ. ἆ.
ΑΙΑ. πρᾶγμα πρᾶγμα μέγα κεκίνηται μέγα
ἐν τοῖς νεκροῖσι καὶ στάσις πολλὴ πάνυ.
ΞΑ. ἐκ τοῦ;
ΑΙΑ. νόμος τις ἐνθάδ' ἐστὶ κείμενος
ἀπὸ τῶν τεχνῶν, ὅσαι μεγάλαι καὶ δεξιαί,
τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων
σίτησιν αὐτὸν ἐν Πρυτανείῳ λαμβάνειν,
θρόνον τε τοῦ Πλούτωνος ἑξῆς,
ΞΑ. μανθάνω.
ΑΙΑ. ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος
ἕτερός τις αὐτοῦ· τότε δὲ παραχωρεῖν ἔδει.
ΞΑ. τί δῆτα τουτὶ τεθορύβηκεν Αἰσχύλον;
ΑΙΑ. ἐκεῖνος εἶχε τὸν τραγῳδικὸν θρόνον,
ὡς ὢν κράτιστος τὴν τέχνην.
ΞΑ. νυνὶ δὲ τίς;
ΑΙΑ. ὅτε δὴ κατῆλθ' Εὐριπίδης, ἐπεδείκνυτο
τοῖς λωποδύταις καὶ τοῖσι βαλλαντιοτόμοις
καὶ τοῖσι πατραλοίαισι καὶ τοιχωρύχοις,
ὅπερ ἔστ' ἐν Ἅιδου πλῆθος, οἱ δ' ἀκροώμενοι
τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν
ὑπερεμάνησαν, κἀνόμισαν σοφώτατον·

AE. O heaven and earth!
When I do that, I can't contain myself.
XA. Phoebus Apollo! clap your hand in mine,
Kiss and be kissed: and prithee tell me this,
Tell me by Zeus, our rascaldom's own god,
What's all that noise within? What means this hubbub
And row?
AE. That's Aeschylus and Euripides.
XA. Eh?
AE. Wonderful, wonderful things are going on.
The dead are rioting, taking different sides.
XA. Why, what's the matter?
AE. There's a custom here
With all the crafts, the good and noble crafts,
That the chief master of his art in each
Shall have his dinner in the assembly hall,[a]
And sit by Pluto's side.
XA. I understand.
AE. Until another comes, more wise than he
In the same art: then must the first give way.
XA. And how has this disturbed our Aeschylus?
AE. 'Twas he that occupied the tragic chair,
As, in his craft, the noblest.
XA. Who does now?
AE. But when Euripides came down, he kept
Flourishing off before the highwaymen,
Thieves, burglars, parricides—these form our mob
In Hades—till with listening to his twists
And turns, and pleas and counterpleas, they went
Mad on the man, and hailed him first and wisest:

[a] Corresponding to the Public Hall in Athens where distinguished persons were entertained at the public expense; *cf. K.* 281, 1404.

κἄπειτ᾽ ἐπαρθεὶς ἀντελάβετο τοῦ θρόνου,
ἵν᾽ Αἰσχύλος καθῆστο.

ΞΑ. κοὐκ ἐβάλλετο;

ΑΙΑ. μὰ Δί᾽, ἀλλ᾽ ὁ δῆμος ἀνεβόα κρίσιν ποιεῖν
ὁπότερος εἴη τὴν τέχνην σοφώτερος.

ΞΑ. ὁ τῶν πανούργων;

ΑΙΑ. νὴ Δί᾽, οὐράνιόν γ᾽ ὅσον.

ΞΑ. μετ᾽ Αἰσχύλου δ᾽ οὐκ ἦσαν ἕτεροι σύμμαχοι;

ΑΙΑ. ὀλίγον τὸ χρηστόν ἐστιν, ὥσπερ ἐνθάδε.

ΞΑ. τί δῆθ᾽ ὁ Πλούτων δρᾶν παρασκευάζεται;

ΑΙΑ. ἀγῶνα ποιεῖν αὐτίκα μάλα καὶ κρίσιν
κἄλεγχον αὐτοῖν τῆς τέχνης.

ΞΑ. κἄπειτα πῶς
οὐ καὶ Σοφοκλέης ἀντελάβετο τοῦ θρόνου;

ΑΙΑ. μὰ Δί᾽ οὐκ ἐκεῖνος, ἀλλ᾽ ἔκυσε μὲν Αἰσχύλον,
ὅτε δὴ κατῆλθε, κἀνέβαλε τὴν δεξιάν,
κἀκεῖνος ὑπεχώρησεν αὐτῷ τοῦ θρόνου·
νυνὶ δ᾽ ἔμελλεν, ὡς ἔφη Κλειδημίδης,
ἔφεδρος καθεδεῖσθαι· κἂν μὲν Αἰσχύλος κρατῇ,
ἕξειν κατὰ χώραν· εἰ δὲ μή, περὶ τῆς τέχνης
διαγωνιεῖσθ᾽ ἔφασκε πρός γ᾽ Εὐριπίδην.

ΞΑ. τὸ χρῆμ᾽ ἄρ᾽ ἔσται;

ΑΙΑ. νὴ Δί᾽, ὀλίγον ὕστερον.
κἀνταῦθα δὴ τὰ δεινὰ κινηθήσεται.
καὶ γὰρ ταλάντῳ μουσικὴ σταθμήσεται,

ΞΑ. τί δέ; μειαγωγήσουσι τὴν τραγῳδίαν;

ΑΙΑ. καὶ κανόνας ἐξοίσουσι καὶ πήχεις ἐπῶν,
καὶ πλαίσια ξύμπηκτα,

ΞΑ. πλινθεύσουσι γάρ;

ΑΙΑ. καὶ διαμέτρους καὶ σφῆνας. ὁ γὰρ Εὐριπίδης

---

[a] Possibly the chief actor in his plays, from whom the Athenians

Elate with this, he claimed the tragic chair
Where Aeschylus was seated.

XA. Wasn't he pelted?

AE. Not he: the populace clamoured out to try
Which of the twain was wiser in his art.

XA. You mean the rascals?

AE. Aye, as high as heaven!

XA. But were there none to side with Aeschylus?

AE. Scanty and sparse the good, (*regards the audience*) the same as here.

XA. And what does Pluto now propose to do?

AE. He means to hold a tournament, and bring
Their tragedies to the proof.

XA. But Sophocles,
How came not he to claim the tragic chair?

AE. Claim it? Not he! When *he* came down, he kissed
With reverence Aeschylus, and clasped his hand,
And yielded willingly the chair to him.
But now he's going, says Cleidemides,[a]
To sit third-man: and then if Aeschylus win,
He'll stay content: if not, for his art's sake,
He'll fight to the death against Euripides.

XA. Will it come off?

AE. O yes, by Zeus, directly.
And then, I hear, will wonderful things be done,
The art poetic will be weighed in scales.

XA. What! weigh out tragedy, like butcher's meat?

AE. Levels they'll bring, and measuring-tapes for words,
And moulded oblongs,[b]

XA. Is it bricks they are making?

AE. Wedges and compasses: for Euripides

mostly heard about Sophocles when he withdrew into retirement in his old age.

[b] "The oblong wooden frame into which clay is pressed to assume the shape of bricks": R.

κατ᾽ ἔπος βασανιεῖν φησι τὰς τραγῳδίας.
ΞΑ. ἦ που βαρέως οἶμαι τὸν Αἰσχύλον φέρειν.
ΑΙΑ. ἔβλεψε γοῦν ταυρηδὸν ἐγκύψας κάτω.
ΞΑ. κρινεῖ δὲ δὴ τίς ταῦτα;
ΑΙΑ. τοῦτ᾽ ἦν δύσκολον·
σοφῶν γὰρ ἀνδρῶν ἀπορίαν εὑρισκέτην.
οὔτε γὰρ Ἀθηναίοισι συνέβαιν᾽ Αἰσχύλος,
ΞΑ. πολλοὺς ἴσως ἐνόμιζε τοὺς τοιχωρύχους.
ΑΙΑ. λῆρόν τε τἄλλ᾽ ἡγεῖτο τοῦ γνῶναι περὶ
φύσεις ποιητῶν· εἶτα τῷ σῷ δεσπότῃ
ἐπέτρεψαν, ὁτιὴ τῆς τέχνης ἔμπειρος ἦν.
ἀλλ᾽ εἰσίωμεν· ὡς ὅταν γ᾽ οἱ δεσπόται
ἐσπουδάκωσι, κλαύμαθ᾽ ἡμῖν γίγνεται.

ΧΟ. ἦ που δεινὸν ἐριβρεμέτας χόλον ἔνδοθεν ἕξει,
ἡνίκ᾽ ἂν ὀξύλαλον παρίδῃ θήγοντος ὀδόντα
ἀντιτέχνου· τότε δὴ μανίας ὑπὸ δεινῆς
ὄμματα στροβήσεται.
ἔσται δ᾽ ὑψιλόφων τε λόγων κορυθαίολα νείκη,
σκινδαλάμων τε παραξόνια, σμιλεύματά τ᾽ ἔργων,
φωτὸς ἀμυνομένου φρενοτέκτονος ἀνδρὸς
ῥήμαθ᾽ ἱπποβάμονα.
φρίξας δ᾽ αὐτοκόμου λοφιᾶς λασιαύχενα χαίταν,
δεινὸν ἐπισκύνιον ξυνάγων βρυχώμενος ἥσει

[a] ταυρηδὸν denotes "a glance shot upward from under bended brows"—the glance of a bull when about to charge with lowered head. It was a favourite look of Socrates; *cf.* Plato, *Phaedo* 117 B ὥσπερ εἰώθει, ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον.

Vows that he'll test the dramas, word by word.
XA. Aeschylus chafes at this, I fancy.
AE. Well,
He lowered his brows, upglaring like a bull.[a]
XA. And who's to be the judge?
AE. There came the rub.
Skilled men were hard to find: for with the Athenians
Aeschylus, somehow, did not hit it off,
XA. Too many burglars, I expect, he thought.
AE. And all the rest, he said, were trash and nonsense
To judge poetic wits. So then at last
They chose your lord, an expert in the art.
But we go in: for when our lords are bent
On urgent business, that means blows for us.

CHOR. O surely with terrible wrath
will the thunder-voiced monarch be filled,
When he sees his opponent beside him,
the tonguester, the artifice-skilled,
Stand, whetting his tusks for the fight!
O surely, his eyes rolling-fell
Will with terrible madness be fraught!
O then will be charging of plume-waving words
with their wild-floating mane,
And then will be whirling of splinters,
and phrases smoothed down with the plane,
When the man would the grand-stepping maxims,
the language gigantic, repel
Of the hero-creator of thought.
There will his shaggy-born crest
upbristle for anger and woe,
Horribly frowning and growling,
his fury will launch at the foe

ῥήματα γομφοπαγῆ, πινακηδὸν ἀποσπῶν
γηγενεῖ φυσήματι·
ἔνθεν δ' ἡ στοματουργὸς ἐπῶν βασανίστρια λίσπη
γλῶσσ' ἀνελισσομένη, φθονεροὺς κινοῦσα χαλινούς,
ῥήματα δαιομένη καταλεπτολογήσει
πλευμόνων πολὺν πόνον.

ΕΥΡΙΠΙΔΗΣ. οὐκ ἂν μεθείμην τοῦ θρόνου, μὴ νουθέτει.
κρείττων γὰρ εἶναί φημι τούτου τὴν τέχνην.
ΔΙ. Αἰσχύλε, τί σιγᾷς; αἰσθάνει γὰρ τοῦ λόγου.
ΕΥ. ἀποσεμνυνεῖται πρῶτον, ἅπερ ἑκάστοτε
ἐν ταῖς τραγῳδίαισιν ἐτερατεύετο.
ΔΙ. ὦ δαιμόνι' ἀνδρῶν, μὴ μεγάλα λίαν λέγε.
ΕΥ. ἐγᾦδα τοῦτον καὶ διέσκεμμαι πάλαι,
ἄνθρωπον ἀγριοποιόν, αὐθαδόστομον,
ἔχοντ' ἀχάλινον ἀκρατὲς ἀπύλωτον στόμα,
ἀπεριλάλητον, κομποφακελορρήμονα.
ΑΙΣΧΥΛΟΣ. ἄληθες, ὦ παῖ τῆς ἀρουραίας θεοῦ;
σὺ δή 'μὲ ταῦτ', ὦ στωμυλιοσυλλεκτάδη
καὶ πτωχοποιὲ καὶ ῥακιοσυρραπτάδη;
ἀλλ' οὔ τι χαίρων αὔτ' ἐρεῖς.
ΔΙ. παῦ', Αἰσχύλε,
καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνῃς κότῳ.
ΑΙΣ. οὐ δῆτα, πρίν γ' ἂν τοῦτον ἀποφήνω σαφῶς
τὸν χωλοποιόν, οἷος ὢν θρασύνεται.

---

[a] Probably, as the Scholiast notes, with reference to ῥήμαθ' ἱπποβάμονα in 820 and line 821: Euripides in his envy will put a curb on the pride of Aeschylus.

[b] *Here apparently there is a complete change of scene, to the Hall*

Huge-clamped masses of words,
with exertion Titanic up-tearing
Great ship-timber planks for the fray.
But here will the tongue be at work,
uncoiling, word-testing, refining,
Sophist-creator of phrases,
dissecting, detracting, maligning,
Shaking the envious bits,[a]
and with subtle analysis paring
The lung's large labour away.

EURIPIDES.[b] Don't talk to me; I won't give up the chair,
I say I am better in the art than he.
DI. You hear him, Aeschylus: why don't you speak?
EU. He'll do the grand at first, the juggling trick
He used to play in all his tragedies.
DI. Come, my fine fellow, pray don't talk too big.
EU. I know the man, I've scanned him through and through,
A savage-creating stubborn-pulling fellow,
Uncurbed, unfettered, uncontrolled of speech,
Unperiphrastic, bombastiloquent.
AESCHYLUS. Hah! sayest thou so, child of the garden quean![c]
And this to ME, thou chattery-babble-collector,
Thou pauper-creating rags-and-patches-stitcher?
Thou shalt abye it dearly!
DI. Pray, be still;
Nor heat thy soul to fury, Aeschylus.
AES. Not till I've made you see the sort of man
This cripple-maker is who crows so loudly.

of Pluto, with Pluto himself sitting on his throne, and Dionysus, Aeschylus, and Euripides in the foreground.

[c] Parodied from a line of Euripides, ἀληθες, ὦ παῖ τῆς θαλασσίας θεοῦ, which probably refers to Achilles the son of Thetis. Cleito the mother of Euripides had sold potherbs.

ΔΙ. ἄρν' ἄρνα μέλαιναν παῖδες ἐξενέγκατε·
τυφὼς γὰρ ἐκβαίνειν παρασκευάζεται.
ΑΙΣ. ὦ Κρητικὰς μὲν συλλέγων μονῳδίας,
γάμους δ' ἀνοσίους εἰσφέρων εἰς τὴν τέχνην,
ΔΙ. ἐπίσχες οὗτος, ὦ πολυτίμητ' Αἰσχύλε.
ἀπὸ τῶν χαλαζῶν δ', ὦ πόνηρ' Εὐριπίδη,
ἄπαγε σεαυτὸν ἐκποδών, εἰ σωφρονεῖς,
ἵνα μὴ κεφαλαίῳ τὸν κρόταφόν σου ῥήματι
θενὼν ὑπ' ὀργῆς ἐκχέῃ τὸν Τήλεφον·
σὺ δὲ μὴ πρὸς ὀργήν, Αἰσχύλ', ἀλλὰ πραόνως
ἔλεγχ', ἐλέγχου· λοιδορεῖσθαι δ' οὐ πρέπει
ἄνδρας ποιητὰς ὥσπερ ἀρτοπώλιδας.
σὺ δ' εὐθὺς ὥσπερ πρῖνος ἐμπρησθεὶς βοᾷς.
ΕΥ. ἕτοιμός εἰμ' ἔγωγε, κοὐκ ἀναδύομαι,
δάκνειν, δάκνεσθαι πρότερος, εἰ τούτῳ δοκεῖ,
τἄπη, τὰ μέλη, τὰ νεῦρα τῆς τραγῳδίας,
καὶ νὴ Δία τὸν Πηλέα γε καὶ τὸν Αἴολον
καὶ τὸν Μελέαγρον, κἄτι μάλα τὸν Τήλεφον.
ΔΙ. σὺ δὲ δὴ τί βουλεύει ποιεῖν; λέγ', Αἰσχύλε.
ΑΙΣ. ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε·
οὐκ ἐξ ἴσου γάρ ἐστιν ἀγὼν νῷν.
ΔΙ. τί δαί;
ΑΙΣ. ὅτι ἡ ποίησις οὐχὶ συντέθνηκέ μοι,
τούτῳ δὲ συντέθνηκεν, ὥσθ' ἕξει λέγειν.
ὅμως δ' ἐπειδή σοι δοκεῖ, δρᾶν ταῦτα χρή.
ΔΙ. ἴθι νυν λιβανωτὸν δεῦρό τις καὶ πῦρ δότω,
ὅπως ἂν εὔξωμαι πρὸ τῶν σοφισμάτων,

---

[a] For sacrifice to arrest the coming storm: *cf.* Virg. *Aen.* iii. 120 *nigram Hiemi pecudem, Zephyris felicibus albam.*

[b] *i.e.* love-sick monologues, such as probably Euripides had

DI. Bring out a ewe, a black-fleeced ewe,[a] my boys:
Here's a typhoon about to burst upon us.
AES. Thou picker-up of Cretan monodies,[b]
Foisting thy tales of incest on the stage—
DI. Forbear, forbear, most honoured Aeschylus;
And you, my poor Euripides, begone
If you are wise, out of this pitiless hail,
Lest with some heady word he crack your scull
And batter out your brain—less Telephus.[c]
And not with passion, Aeschylus, but calmly
Test and be tested. 'Tis not meet for poets
To scold each other, like two baking-girls.
But you go roaring like an oak on fire.
EU I'm ready, I! I don't draw back one bit.
I'll lash or, if he will, let him lash first
The talk, the lays, the sinews of a play:
Aye and my Peleus, aye and Aeolus,
And Meleager, aye and Telephus.
DI. And what do *you* propose? Speak, Aeschylus.
AES. I could have wished to meet him otherwhere.
We fight not here on equal terms.
DI. Why not?
AES. My poetry survived me:[d] his died with him:
He's got it here, all handy to recite.
Howbeit, if so you wish it, so we'll have it.
DI. O bring me fire, and bring me frankincense.
I'll pray, or e'er the clash of wits begin,

introduced into his Κρῆσσαι and Κρῆτες dealing with the misplaced passion of Aërope and Pasiphaë; *cf.* 1356.

[c] τὸν Τήλεφον is substituted for the expected τὸν ἐγκέφαλον. Aristophanes is never tired of scoffing at this unhappy play.

[d] "The Scholiast refers to the well-known fact that at the date of the *Frogs*, he was the only deceased author whose tragedies could be acted on the Athenian stage, a privilege awarded them by a special decree of the Athenian people": R.

ἀγῶνα κρῖναι τόνδε μουσικώτατα·
ὑμεῖς δὲ ταῖς Μούσαις τι μέλος ὑπᾴσατε.

ΧΟ. ὦ Διὸς ἐννέα παρθένοι ἁγναὶ
Μοῦσαι, λεπτολόγους ξυνετὰς φρένας αἳ καθορᾶτε
ἀνδρῶν γνωμοτύπων, ὅταν εἰς ἔριν ὀξυμερίμνοις
ἔλθωσι στρεβλοῖσι παλαίσμασιν ἀντιλογοῦντες,
ἔλθετ' ἐποψόμεναι δύναμιν
δεινοτάτοιν στομάτοιν πορίσασθαι
ῥήματα καὶ παραπρίσματ' ἐπῶν.
νῦν γὰρ ἀγὼν σοφίας ὁ μέγας
χωρεῖ πρὸς ἔργον ἤδη.

ΔΙ. εὔχεσθε δὴ καὶ σφώ τι, πρὶν τἄπη λέγειν.
ΑΙΣ. Δήμητερ ἡ θρέψασα τὴν ἐμὴν φρένα,
εἶναί με τῶν σῶν ἄξιον μυστηρίων.
ΔΙ. ἐπίθες λαβὼν δὴ καὶ σὺ λιβανωτόν.
ΕΥ. καλῶς·
ἕτεροι γάρ εἰσιν οἷσιν εὔχομαι θεοῖς.
ΔΙ. ἴδιοί τινές σου, κόμμα καινόν;
ΕΥ. καὶ μάλα.
ΔΙ. ἴθι νυν προσεύχου τοῖσιν ἰδιώταις θεοῖς.
ΕΥ. αἰθήρ, ἐμὸν βόσκημα, καὶ γλώττης στρόφιγξ,
καὶ ξύνεσι καὶ μυκτῆρες ὀσφραντήριοι,
ὀρθῶς μ' ἐλέγχειν ὧν ἂν ἅπτωμαι λόγων.

ΧΟ. καὶ μὴν ἡμεῖς ἐπιθυμοῦμεν [στρ.
παρὰ σοφοῖν ἀνδροῖν ἀκοῦσαί τινα λόγων
ἐμμέλειαν δαΐαν.
γλῶττα μὲν γὰρ ἠγρίωται,

To judge the strife with high poetic skill.
Meanwhile (*to the Chorus*) invoke the Muses with a song.

CHOR. O Muses, the daughters divine
of Zeus, the immaculate Nine,
Who gaze from your mansions serene
on intellects subtle and keen,
When down to the tournament lists,
in bright-polished wit they descend,
With wrestling and turnings and twists
in the battle of words to contend,
O come and behold what the two
antagonist poets can do,
Whose mouths are the swiftest to teach
grand language and filings of speech :
For now of their wits is the sternest
encounter commencing in earnest

DI. Ye two, put up your prayers before ye start.
AES. Demeter, mistress, nourisher of my soul,
O make me worthy of thy mystic rites !
DI. (*to Eur.*) Now put on incense, you.
EU. Excuse me, no ;
My vows are paid to other gods than these.
DI. What, a new coinage of your own ?
EU. Precisely.
DI. Pray then to them, those private gods of yours.
EU. Ether, my pasture, volubly-rolling tongue,
Intelligent wit and critic nostrils keen,
O well and neatly may I trounce his plays !

CHOR. We also are yearning from these to be learning
Some stately measure, some majestic grand
Movement telling of conflicts nigh.
Now for battle arrayed they stand,

λῆμα δ' οὐκ ἄτολμον ἀμφοῖν,
οὐδ' ἀκίνητοι φρένες.
προσδοκᾶν οὖν εἰκός ἐστι
τὸν μὲν ἀστεῖόν τι λέξειν
καὶ κατερρινημένον,
τὸν δ' ἀνασπῶντ' αὐτοπρέμνοις
τοῖς λόγοισιν
ἐμπεσόντα συσκεδᾶν πολ-
λὰς ἀλινδήθρας ἐπῶν.

ΔΙ. ἀλλ' ὡς τάχιστα χρὴ λέγειν· οὕτω δ' ὅπως ἐρεῖτον
ἀστεῖα καὶ μήτ' εἰκόνας μήθ' οἷ' ἂν ἄλλος εἴποι.
ΕΥ. καὶ μὴν ἐμαυτὸν μέν γε τὴν ποίησιν οἷός εἰμι,
ἐν τοῖσιν ὑστάτοις φράσω, τοῦτον δὲ πρῶτ' ἐλέγξω,
ὡς ἦν ἀλαζὼν καὶ φέναξ, οἵοις τε τοὺς θεατὰς
ἐξηπάτα, μώρους λαβὼν παρὰ Φρυνίχῳ τραφέντας.
πρώτιστα μὲν γὰρ ἕνα τιν' ἂν ἐκάθιζεν ἐγκαλύψας,
Ἀχιλλέα τιν' ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνύς,
πρόσχημα τῆς τραγῳδίας, γρύζοντας οὐδὲ τουτί·
ΔΙ. μὰ τὸν Δί' οὐ δῆθ'.
ΕΥ. ὁ δὲ χορός γ' ἤρειδεν ὁρμαθοὺς ἂν
μελῶν ἐφεξῆς τέτταρας ξυνεχῶς ἄν· οἱ δ' ἐσίγων.

---

[a] "He is referring to two lost tragedies of Aeschylus, the *Phrygians or the Ransom of Hector* and the *Niobe*. In the former, Achilles was introduced, wrapped in sullen gloom for the loss of Patroclus, and refusing all food and consolation. In the latter, Niobe was shown, dumb with sorrow for her six sons and six daughters, whom Apollo and Artemis had slain" : R.

Tongues embittered, and anger high.
Each has got a venturesome will,
Each an eager and nimble mind ;
One will wield, with artistic skill,
Clearcut phrases, and wit refined :
Then the other, with words defiant,
Stern and strong, like an angry giant
Laying on with uprooted trees,
Soon will scatter a world of these
Superscholastic subtleties.

DI. Now then, commence your arguments,
and mind you both display
True wit, not metaphors, nor things
which any fool could say.
EU. As for myself, good people all,
I'll tell you by-and-by
My own poetic worth and claims ;
but first of all I'll try
To show how this portentous quack
beguiled the silly fools
Whose tastes were nurtured, ere he came,
in Phrynichus's schools.
He'd bring some single mourner on,
seated and veiled, 'twould be
Achilles, say, or Niobe [a]
—the face you could not see—
An empty show of tragic woe,
who uttered not one thing
DI. 'Tis true.
EU. Then in the Chorus came,
and rattled off a string
Of four continuous lyric odes :
the mourner never stirred.

ΔΙ. ἐγὼ δ' ἔχαιρον τῇ σιωπῇ, καί με τοῦτ' ἔτερπεν
οὐχ ἧττον ἢ νῦν οἱ λαλοῦντες.
ΕΥ. ἠλίθιος γὰρ ἦσθα,
σάφ' ἴσθι.
ΔΙ. κἀμαυτῷ δοκῶ. τί δὲ ταῦτ' ἔδρασ' ὁ δεῖνα;
ΕΥ. ὑπ' ἀλαζονείας, ἵν' ὁ θεατὴς προσδοκῶν καθοῖτο,
ὁπόθ' ἡ Νιόβη τι φθέγξεται· τὸ δρᾶμα δ' ἂν διῄει.
ΔΙ. ὢ παμπόνηρος, οἷ' ἄρ' ἐφενακιζόμην ὑπ' αὐτοῦ.
τί σκορδινᾷ καὶ δυσφορεῖς;
ΕΥ. ὅτι αὐτὸν ἐξελέγχω.
κἄπειτ' ἐπειδὴ ταῦτα ληρήσειε καὶ τὸ δρᾶμα
ἤδη μεσοίη, ῥήματ' ἂν βόεια δώδεκ' εἶπεν,
ὀφρῦς ἔχοντα καὶ λόφους, δείν' ἄττα μορμορωπά,
ἄγνωτα τοῖς θεωμένοις.
ΑΙΣ. οἴμοι τάλας.
ΔΙ. σιώπα.
ΕΥ. σαφὲς δ' ἂν εἶπεν οὐδὲ ἕν
ΔΙ. μὴ πρῖε τοὺς ὀδόντας.
ΕΥ. ἀλλ' ἢ Σκαμάνδρους, ἢ τάφρους, ἢ 'π' ἀσπίδων ἐπόντας
γρυπαέτους χαλκηλάτους, καὶ ῥήμαθ' ἱππόκρημνα,
ἃ ξυμβαλεῖν οὐ ῥᾴδι' ἦν.
ΔΙ. νὴ τοὺς θεούς, ἐγὼ γοῦν
ἤδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα

DI. I liked it too. I sometimes think
that I those mutes preferred
To all your chatterers now-a-days.
EU. Because, if you must know,
You were an ass.
DI. An ass, no doubt;
what made him do it though?
EU. That was his quackery, don't you see,
to set the audience guessing
When Niobe would speak; meanwhile,
the drama was progressing.
DI. The rascal, how he took me in!
'Twas shameful, was it not?
(*To Aesch.*) What makes you stamp and fidget so?
EU. He's catching it so hot.
So when he had humbugged thus awhile,
and now his wretched play
Was halfway through, a dozen words,
great wild-bull words, he'd say,
Fierce Bugaboos, with bristling crests,
and shaggy eyebrows too,
Which not a soul could understand.
AES. O heavens!
DI. Be quiet, do.
EU. But not one single word was clear.
DI. St! don't your teeth be gnashing.
EU. 'Twas all Scamanders, moated camps,
and griffin-eagles flashing
In burnished copper on the shields,
chivalric-precipice-high
Expressions, hard to comprehend.
DI. Aye, by the Powers, and I
Full many a sleepless night have spent
in anxious thought, because

τὸν ξουθὸν ἱππαλεκτρυόνα ζητῶν, τίς ἐστιν ὄρνις.
ΑΙΣ. σημεῖον ἐν ταῖς ναυσίν, ὦμαθέστατ', ἐνεγέγραπτο.
ΔΙ. ἐγὼ δὲ τὸν Φιλοξένου γ' ᾤμην Ἔρυξιν εἶναι.
ΕΥ. εἶτ' ἐν τραγῳδίαις ἐχρῆν κἀλεκτρυόνα ποιῆσαι;
ΑΙΣ. σὺ δ', ὦ θεοῖσιν ἐχθρέ, ποῖά γ' ἐστὶν ἅττ' ἐποίεις;
ΕΥ. οὐχ ἱππαλεκτρυόνας μὰ Δί' οὐδὲ τραγελάφους, ἅπερ σύ,
ἂν τοῖσι παραπετάσμασιν τοῖς Μηδικοῖς γράφουσιν·
ἀλλ' ὡς παρέλαβον τὴν τέχνην παρὰ σοῦ τὸ πρῶτον εὐθὺς
οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν,
ἴσχνανα μὲν πρώτιστον αὐτὴν καὶ τὸ βάρος ἀφεῖλον
ἐπυλλίοις καὶ περιπάτοις καὶ τευτλίοισι λευκοῖς,
χυλὸν διδοὺς στωμυλμάτων, ἀπὸ βιβλίων ἀπηθῶν·
εἶτ' ἀνέτρεφον μονῳδίαις, Κηφισοφῶντα μιγνύς·
εἶτ' οὐκ ἐλήρουν ὅ τι τύχοιμ', οὐδ' ἐμπεσὼν ἔφυρον,
ἀλλ' οὑξιὼν πρώτιστα μέν μοι τὸ γένος εἶπ' ἂν εὐθὺς
τοῦ δράματος.
ΑΙΣ. κρεῖττον γὰρ ἦν σοι νὴ Δί' ἢ τὸ σαυτοῦ.

[a] A phrase used by Aeschylus in the *Myrmidons* to describe the figure-head of a ship; *cf. P.* 1177, *B.* 800.

[b] Unknown: ὡς ἄμορφος καὶ ἀηδὴς διαβάλλεται. Schol.

[c] "Euripides possessed one of the largest libraries in the ancient world (Athenaeus i. 4):" R.

[d] A slave born in the house of Euripides who was popularly credited with helping the poet in his writings; *cf.* 1408, 1452.

I'd find the tawny cock-horse[a] out,
what sort of bird it was!
AES. It was a sign, you stupid dolt,
engraved the ships upon.
DI. Eryxis[b] I supposed it was,
Philoxenus's son.
EU. Now really should a cock be brought
into a tragic play?
AES. You enemy of gods and men,
what was *your* practice, pray?
EU. No cock-horse in *my* plays, by Zeus,
no goat-stag there you'll see,
Such figures as are blazoned forth
in Median tapestry.
When first I took the art from you,
bloated and swoln, poor thing,
With turgid gasconading words
and heavy dieting,
First I reduced and toned her down,
and made her slim and neat
With wordlets and with exercise
and poultices of beet,
And next a dose of chatterjuice,
distilled from books,[c] I gave her,
And monodies she took, with sharp
Cephisophon[d] for flavour.
I never used haphazard words,
or plunged abruptly in;
Who entered first explained at large
the drama's origin
And source.
AES. Its source, I really trust,
was better than your own

ΕΥ. ἔπειτ' ἀπὸ τῶν πρώτων ἐπῶν οὐδὲν παρῆκ' ἂν ἀργόν,
ἀλλ' ἔλεγεν ἡ γυνή τέ μοι χὠ δοῦλος οὐδὲν ἧττον,
χὠ δεσπότης χἠ παρθένος χἠ γραῦς ἄν.
ΑΙΣ. εἶτα δῆτα
οὐκ ἀποθανεῖν σε ταῦτ' ἐχρῆν τολμῶντα;
ΕΥ. μὰ τὸν Ἀπόλλω·
δημοκρατικὸν γὰρ αὔτ' ἔδρων.
ΔΙ. τοῦτο μὲν ἔασον, ὦ τᾶν.
οὐ σοὶ γάρ ἐστι περιπατεῖν κάλλιστα περί γε τούτου.
ΕΥ. ἔπειτα τουτουσὶ λαλεῖν ἐδίδαξα,
ΑΙΣ. φημὶ κἀγώ.
ὡς πρὶν διδάξαι γ' ὤφελες μέσος διαρραγῆναι.
ΕΥ. λεπτῶν τε κανόνων εἰσβολὰς ἐπῶν τε γωνιασμούς,
νοεῖν, ὁρᾶν, ξυνιέναι, στρέφειν, ἐρᾶν, τεχνάζειν,
κάχ' ὑποτοπεῖσθαι, περινοεῖν ἅπαντα
ΑΙΣ. φημὶ κἀγώ.
ΕΥ. οἰκεῖα πράγματ' εἰσάγων, οἷς χρώμεθ', οἷς ξύνεσμεν,
ἐξ ὧν γ' ἂν ἐξηλεγχόμην· ξυνειδότες γὰρ οὗτοι
ἤλεγχον ἄν μου τὴν τέχνην· ἀλλ' οὐκ ἐκομπολάκουν
ἀπὸ τοῦ φρονεῖν ἀποσπάσας, οὐδ' ἐξέπληττον αὐτούς,
Κύκνους ποιῶν καὶ Μέμνονας κωδωνοφαλαροπώλους.

---

[a] περιπατεῖν (="to expatiate upon") is R.'s conjecture for περίπατος of MSS. He adds: "Dionysus is referring generally to the antidemocratical tendencies of the school to which Euripides belonged. His pupils mentioned in 967, Theramenes and Cleitophon, were both active promoters of the establishment of the Four Hundred."

[b] "Cycnus the son of Poseidon, and Memnon the son of the Morning, were allies of Priam in the Trojan war, coming, like Rhesus, in the splendour of barbaric trappings": R.

EU. Then from the very opening lines
no idleness was shown;
The mistress talked with all her might,
the servant talked as much,
The master talked, the maiden talked,
the beldame talked.
AES. For such
An outrage was not death your due?
EU. No, by Apollo, no:
That was my democratic way.
DI. Ah, let that topic go.
Your record [a] is not there, my friend,
particularly good.
EU. Then next I taught all these to speak.
AES. You did so, and I would
That ere such mischief you had wrought,
your very lungs had split.
EU. Canons of verse I introduced,
and neatly chiselled wit;
To look, to scan: to plot, to plan:
to twist, to turn, to woo:
On all to spy; in all to pry.
AES. You did: I say so too.
EU. I showed them scenes of common life,
the things we know and see,
Where any blunder would at once
by all detected be.
I never blustered on, or took
their breath and wits away
By Cycnuses or Memnons [b] clad
in terrible array,
With bells upon their horses' heads,
the audience to dismay.

γνώσει δὲ τοὺς τούτου τε κἀμοῦ γ' ἑκατέρου
μαθητάς.
τουτουμενὶ Φορμίσιος Μεγαίνετός θ' ὁ Μανῆς,
σαλπιγγολογχυπηνάδαι, σαρκασμοπιτυοκάμπται,
οὑμοὶ δὲ Κλειτοφῶν τε καὶ Θηραμένης ὁ κομψός.

ΔΙ. Θηραμένης; σοφός γ' ἀνὴρ καὶ δεινὸς ἐς τὰ πάντα,
ὃς ἢν κακοῖς που περιπέσῃ καὶ πλησίον παραστῇ,
πέπτωκεν ἔξω τῶν κακῶν, οὐ Χῖος, ἀλλὰ Κεῖος.

ΕΥ. τοιαῦτα μέντοι 'γὼ φρονεῖν
τούτοισιν εἰσηγησάμην,
λογισμὸν ἐνθεὶς τῇ τέχνῃ
καὶ σκέψιν, ὥστ' ἤδη νοεῖν
ἅπαντα καὶ διειδέναι
τά τ' ἄλλα καὶ τὰς οἰκίας
οἰκεῖν ἄμεινον ἢ πρὸ τοῦ,
κἀνασκοπεῖν, πῶς τοῦτ' ἔχει;
ποῦ μοι τοδί; τίς τοῦτ' ἔλαβε;

ΔΙ. νὴ τοὺς θεούς, νῦν γοῦν 'Αθη-
ναίων ἅπας τις εἰσιὼν
κέκραγε πρὸς τοὺς οἰκέτας
ζητεῖ τε, ποῦ 'στιν ἡ χύτρα;
τίς τὴν κεφαλὴν ἀπεδήδοκεν
τῆς μαινίδος; τὸ τρύβλιον
τὸ περυσινὸν τέθνηκέ μοι·

[a] An old-fashioned politician of some note at the time. Megaenetus is unknown. Manes is the name of the little statuette with which the game of *κότταβος* was played (*cf. P.* 1244), and possibly Megaenetus was fond of the game.

[b] The epithet refers to the legendary robber Sinis, who tied his victims to two pine-trees which he had bound together, and which, when let go, tore them limb from limb. Both epithets parody Aeschylean grandeur of description.

Look at *his* pupils, look at mine :
and there the contrast view.
Uncouth Megaenetus is his,
and rough Phormisius [a] too ;
Great long-beard-lance-and-trumpet-men,
flesh-tearers with the pine [b] :
But natty smart Theramenes,
and Cleitophon are mine.

DI. Theramenes ? a clever man
and wonderfully sly :
Immerse him in a flood of ills,
he'll soon be high and dry,
"A Kian with a kappa, sir,
not Chian with a chi." [c]

EU. I taught them all these knowing ways
By chopping logic in my plays,
And making all my speakers try
To reason out the How and Why.
So now the people trace the springs,
The sources and the roots of things,
And manage all their households too
Far better than they used to do,
Scanning and searching *What's amiss ?*
And, *Why was that ?* And, *How is this ?*

DI. Ay, truly, never now a man
Comes home, but he begins to scan ;
And to his household loudly cries,
Why, where's my pitcher ? What's the matter ?
'Tis dead and gone my last year's platter.
Who gnawed these olives ? Bless the sprat,
Who nibbled off the head of that ?

[c] *i.e.* if the party he belonged to came to grief he would at once, like an adroit politician, find a new label for himself, which looked like the old one but might mean anything else he chose.

ποῦ τὸ σκόροδον τὸ χθιζινόν;
τίς τῆς ἐλάας παρέτραγεν;
τέως δ' ἀβελτερώτατοι,
κεχηνότες Μαμμάκυθοι,
Μελιτίδαι καθῆντο.

ΧΟ. τάδε μὲν λεύσσεις, φαίδιμ' Ἀχιλλεῦ· [ἀντ.
σὺ δὲ τί, φέρε, πρὸς ταῦτα λέξεις; μόνον ὅπως
μή σ' ὁ θυμὸς ἁρπάσας
ἐκτὸς οἴσει τῶν ἐλαῶν·
δεινὰ γὰρ κατηγόρηκεν.
ἀλλ' ὅπως, ὦ γεννάδα,
μὴ πρὸς ὀργὴν ἀντιλέξεις,
ἀλλὰ συστείλας, ἄκροισι
χρώμενος τοῖς ἱστίοις,
εἶτα μᾶλλον μᾶλλον ἄξεις,
καὶ φυλάξεις,
ἡνίκ' ἂν τὸ πνεῦμα λεῖον
καὶ καθεστηκὸς λάβῃς.
ἀλλ' ὦ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα σεμνὰ
καὶ κοσμήσας τραγικὸν λῆρον, θαρρῶν τὸν κρουνὸν ἀφίει.

ΑΙΣ. θυμοῦμαι μὲν τῇ ξυντυχίᾳ, καί μου τὰ σπλάγχν' ἀγανακτεῖ,
εἰ πρὸς τοῦτον δεῖ μ' ἀντιλέγειν· ἵνα μὴ φάσκῃ δ' ἀπορεῖν με,
ἀπόκριναί μοι, τίνος οὕνεκα χρὴ θαυμάζειν ἄνδρα ποιητήν;

---

[a] "Melitides was an Athenian of such remarkable stupidity, that his name in common speech was synonymous with a 'blockhead'": R.

[b] The first line of the *Myrmidons* of Aeschylus: Schol.

And where's the garlic vanished, pray,
I purchased only yesterday?
—Whereas, of old, our stupid youths
Would sit, with open mouths and eyes,
Like any dull-brained Mammacouths.[a]

CHOR. "All this thou beholdest, Achilles our boldest."[b]
And what wilt thou reply? Draw tight the rein
Lest that fiery soul of thine
Whirl thee out of the listed plain,
Past the olives,[c] and o'er the line.
Dire and grievous the charge he brings.
See thou answer him, noble heart,
Not with passionate bickerings.
Shape thy course with a sailor's art,
Reef the canvas, shorten the sails,
Shift them edgewise to shun the gales.
When the breezes are soft and low,
Then, well under control, you'll go
Quick and quicker to strike the foe.[d]
O first of all the Hellenic bards
high loftily-towering verse to rear,
And tragic phrase from the dust to raise,
pour forth thy fountain with right good cheer.

AES. My wrath is hot at this vile mischance,
and my spirit revolts at the thought that I
Must bandy words with a fellow like *him*:
but lest he should vaunt that I can't reply—
Come, tell me what are the points for which
a noble poet our praise obtains.

[c] A row of them planted across the end of the Hippodrome.

[d] "'Do not act in a stormy, tempestuous manner,' the Chorus say to Aeschylus; 'wait till the breeze is calm and settled, and then more and more you can urge your ship against your opponent and be on your guard against his onset'": R.

ΕΥ. δεξιότητος καὶ νουθεσίας, ὅτι βελτίους τε ποιοῦμεν τοὺς ἀνθρώπους ἐν ταῖς πόλεσιν.
ΑΙΣ. τοῦτ᾽ οὖν εἰ μὴ πεποίηκας,
ἀλλ᾽ ἐκ χρηστῶν καὶ γενναίων μοχθηροτάτους ἀπέδειξας,
τί παθεῖν φήσεις ἄξιος εἶναι;
ΔΙ. τεθνάναι· μὴ τοῦτον ἐρώτα.
ΑΙΣ. σκέψαι τοίνυν οἵους αὐτοὺς παρ᾽ ἐμοῦ παρεδέξατο πρῶτον,
εἰ γενναίους καὶ τετραπήχεις, καὶ μὴ διαδρασιπολίτας,
μηδ᾽ ἀγοραίους μηδὲ κοβάλους, ὥσπερ νῦν, μηδὲ πανούργους,
ἀλλὰ πνέοντας δόρυ καὶ λόγχας καὶ λευκολόφους τρυφαλείας
καὶ πήληκας καὶ κνημῖδας καὶ θυμοὺς ἑπταβοείους.
ΔΙ. καὶ δὴ χωρεῖ τουτὶ τὸ κακόν· κρανοποιῶν αὖ μ᾽ ἐπιτρίψει.
ΕΥ. καὶ σὺ τί δράσας αὐτοὺς οὕτως γενναίους ἐξεδίδαξας;
ΔΙ. Αἰσχύλε, λέξον, μηδ᾽ αὐθαδῶς σεμνυνόμενος χαλέπαινε.
ΑΙΣ. δρᾶμα ποιήσας Ἄρεως μεστόν.
ΔΙ. ποῖον;
ΑΙΣ. τοὺς ἕπτ᾽ ἐπὶ Θήβας·
ὃ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δάϊος εἶναι.
ΔΙ. τουτὶ μέν σοι κακὸν εἴργασται· Θηβαίους γὰρ πεποίηκας
ἀνδρειοτέρους εἰς τὸν πόλεμον· καὶ τούτου γ᾽ οὕνεκα τύπτου.

EU. For his ready wit, and his counsels sage,
and because the citizen folk he trains
To be better townsmen and worthier men.
AES. If then you have done the very reverse,
Found noble-hearted and virtuous men,
and altered them, each and all, for the worse,
Pray what is the meed you deserve to get?
DI. Nay, ask not *him*. He deserves to die.
AES. For just consider what style of men
he received from me, great six-foot-high
Heroical souls, who never would blench
from a townsman's duties in peace or war;
Not idle loafers, or low buffoons,
or rascally scamps such as now they are.
But men who were breathing spears and helms,
and the snow-white plume in its crested pride,
The greave, and the dart, and the warrior's heart
in its sevenfold casing of tough bull-hide.
DI. He'll stun me, I know, with his armoury-work;
this business is going from bad to worse.
EU. And how did you manage to make them so grand,
exalted, and brave with your wonderful verse?
DI. Come, Aeschylus, answer, and don't stand mute
in your self-willed pride and arrogant spleen.
AES. A drama I wrote with the War-god filled.
DI. Its name?
AES. 'Tis the *Seven against Thebes* that I mean.
Which whoso beheld, with eagerness swelled
to rush to the battlefield there and then.
DI. O that was a scandalous thing you did!
You have made the Thebans mightier men,
More eager by far for the business of war.
Now, therefore, receive this punch on the head.

ΑΙΣ. ἀλλ' ὑμῖν αὔτ' ἐξῆν ἀσκεῖν, ἀλλ' οὐκ ἐπὶ τοῦτ' ἐτράπεσθε.
εἶτα διδάξας Πέρσας μετὰ τοῦτ' ἐπιθυμεῖν ἐξεδίδαξα
νικᾶν ἀεὶ τοὺς ἀντιπάλους, κοσμήσας ἔργον ἄριστον.
ΔΙ. ἐχάρην γοῦν, τὸν θρῆνον ἀκούσας περὶ Δαρείου τεθνεῶτος,
ὁ χορὸς δ' εὐθὺς τὼ χεῖρ' ὡδὶ συγκρούσας εἶπεν ἰαυοῖ.
ΑΙΣ. ταῦτα γὰρ ἄνδρας χρὴ ποιητὰς ἀσκεῖν. σκέψαι γὰρ ἀπ' ἀρχῆς,
ὡς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγένηνται.
Ὀρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι,
Μουσαῖος δ' ἐξακέσεις τε νόσων καὶ χρησμούς, Ἡσίοδος δὲ
γῆς ἐργασίας, καρπῶν ὥρας, ἀρότους· ὁ δὲ θεῖος Ὅμηρος
ἀπὸ τοῦ τιμὴν καὶ κλέος ἔσχεν πλὴν τοῦδ' ὅτι χρήστ' ἐδίδαξε,
τάξεις, ἀρετάς, ὁπλίσεις ἀνδρῶν;
ΔΙ. καὶ μὴν οὐ Παντακλέα γε
ἐδίδαξεν ὅμως τὸν σκαιότατον· πρώην γοῦν, ἡνίκ' ἔπεμπεν,
τὸ κράνος πρῶτον περιδησάμενος τὸν λόφον ἤμελλ' ἐπιδήσειν.
ΑΙΣ. ἀλλ' ἄλλους τοι πολλοὺς ἀγαθούς, ὧν ἦν καὶ Λάμαχος ἥρως·

[a] The reference is to the invocation of the dead Darius, *Persae* 625–676. *τὸν θρῆνον ἀκούσας* is R.'s conjecture for the unmetrical ἡνίκ' ἤκουσα of MSS.; but ἡνίκ' ἐκώκυσαν is perhaps better.

AES. Ah, *ye* might have practised the same yourselves,
but ye turned to other pursuits instead.
Then next the *Persians* I wrote, in praise
of the noblest deed that the world can show,
And each man longed for the victor's wreath,
to fight and to vanquish his country's foe.
DI. I was pleased, I own, when I heard their moan[a]
for old Darius, their great king, dead;
When they smote together their hands, like this,
and *Evir alake* the Chorus said.
AES. Aye, such are the poet's appropriate works:
and just consider how all along
From the very first they have wrought you good,
the noble bards, the masters of song.
First, Orpheus taught you religious rites,
and from bloody murder to stay your hands:
Musaeus healing and oracle lore;
and Hesiod all the culture of lands,
The time to gather, the time to plough.
And gat not Homer his glory divine
By singing of valour, and honour, and right,
and the sheen of the battle-extended line,
The ranging of troops and the arming of men?
DI. O ay, but he didn't teach *that,* I opine,
To Pantacles; when he was leading the show[b]
I couldn't imagine what he was at,
He had fastened his helm on the top of his head,
he was trying to fasten his plume upon that.
AES. But others, many and brave, he taught,
of whom was Lamachus,[c] hero true;

[b] ἔπεμπεν=ἐπόμπευεν: Schol. Pantacles had forgotten to fasten the plume on his helmet before starting.

[c] One of the three generals in the Sicilian expedition; scoffed at in the *Acharnians*, but here referred to as a typical soldier.

ὅθεν ἡμὴ φρὴν ἀπομαξαμένη πολλὰς ἀρετὰς ἐποίησεν,
Πατρόκλων, Τεύκρων θυμολεόντων, ἵν᾽ ἐπαίροιμ᾽ ἄνδρα πολίτην
ἀντεκτείνειν αὑτὸν τούτοις, ὁπόταν σάλπιγγος ἀκούσῃ.
ἀλλ᾽ οὐ μὰ Δί᾽ οὐ Φαίδρας ἐποίουν πόρνας οὐδὲ Σθενεβοίας,
οὐδ᾽ οἶδ᾽ οὐδεὶς ἥντιν᾽ ἐρῶσαν πώποτ᾽ ἐποίησα γυναῖκα.

ΕΥ. μὰ Δί᾽, οὐ γὰρ ἐπῆν τῆς Ἀφροδίτης οὐδέν σοι.

ΑΙΣ. μηδέ γ᾽ ἐπείη.
ἀλλ᾽ ἐπί τοι σοὶ καὶ τοῖς σοῖσιν πολλὴ πολλοῦ ᾽πικαθῆτο,
ὥστε γε καὐτόν σε κατ᾽ οὖν ἔβαλεν.

ΔΙ. νὴ τὸν Δία τοῦτό γέ τοι δή.
ἃ γὰρ ἐς τὰς ἀλλοτρίας ἐποίεις, αὐτὸς τούτοισιν ἐπλήγης.

ΕΥ. καὶ τί βλάπτουσ᾽, ὦ σχέτλι᾽ ἀνδρῶν, τὴν πόλιν ἁμαὶ Σθενέβοιαι;

ΑΙΣ. ὅτι γενναίας καὶ γενναίων ἀνδρῶν ἀλόχους ἀνέπεισας
κώνεια πιεῖν, αἰσχυνθείσας διὰ τοὺς σοὺς Βελλεροφόντας.

ΕΥ. πότερον δ᾽ οὐκ ὄντα λόγον τοῦτον περὶ τῆς Φαίδρας ξυνέθηκα;

ΑΙΣ. μὰ Δί᾽, ἀλλ᾽ ὄντ᾽· ἀλλ᾽ ἀποκρύπτειν χρὴ τὸ πονηρὸν τόν γε ποιητήν,
καὶ μὴ παράγειν μηδὲ διδάσκειν. τοῖς μὲν γὰρ παιδαρίοισιν

---

* The love of Phaedra for her stepson Hippolytus is the subject of the play of that name; and the adulterous love of Stheneboea for Bellerophon was doubtless told in the lost *Stheneboea*.

And thence my spirit the impress took,
and many a lion-heart chief I drew,
Patrocluses, Teucers, illustrious names ;
for I fain the citizen-folk would spur
To stretch themselves to *their* measure and height,
whenever the trumpet of war they hear.
But Phaedras and Stheneboeas [a] ? No !
no harlotry business deformed my plays.
And none can say that ever I drew
a love-sick woman in all my days.
EU. For *you* no lot or portion had got
in Queen Aphrodite.
AES. Thank Heaven for that.
But ever on you and yours, my friend,
the mighty goddess mightily sat ;
Yourself she cast to the ground at last.
DI. O ay, that came uncommonly pat.
You showed how cuckolds are made, and lo,
you were struck yourself by the very same fate.[b]
EU. But say, you cross-grained censor of mine,
how *my* Stheneboeas could harm the state.
AES. Full many a noble dame, the wife
of a noble citizen, hemlock took,
And died, unable the shame and sin
of your Bellerophon-scenes to brook.
EU. Was then, I wonder, the tale I told
of Phaedra's passionate love untrue ?
AES. Not so : but tales of incestuous vice
the sacred poet should hide from view,
Nor ever exhibit and blazon forth
on the public stage to the public ken.

[b] " It was common report that one of his wives misconducted herself with Cephisophon : and some say that both his wives played him false : " R.

ἔστι διδάσκαλος ὅστις φράζει, τοῖσιν δ' ἡβῶσι ποιηταί.
πάνυ δὴ δεῖ χρηστὰ λέγειν ἡμᾶς.
ΕΥ. ἢν οὖν σὺ λέγῃς Λυκαβηττοὺς
καὶ Παρνασσῶν ἡμῖν μεγέθη, τοῦτ' ἐστὶ τὸ χρηστὰ διδάσκειν,
ὃν χρὴ φράζειν ἀνθρωπείως;
ΑΙΣ. ἀλλ', ὦ κακόδαιμον, ἀνάγκη
μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα τίκτειν.
κἄλλως εἰκὸς τοὺς ἡμιθέους τοῖς ῥήμασι μείζοσι χρῆσθαι·
καὶ γὰρ τοῖς ἱματίοις ἡμῶν χρῶνται πολὺ σεμνοτέροισιν.
ἁμοῦ χρηστῶς καταδείξαντος διελυμήνω σύ.
ΕΥ. τί δράσας;
ΑΙΣ. πρῶτον μὲν τοὺς βασιλεύοντας ῥάκι' ἀμπισχών, ἵν' ἐλεινοὶ
τοῖς ἀνθρώποις φαίνοιντ' εἶναι.
ΕΥ. τοῦτ' οὖν ἔβλαψα τί δράσας;
ΑΙΣ. οὔκουν ἐθέλει γε τριηραρχεῖν πλουτῶν οὐδεὶς διὰ ταῦτα,
ἀλλ' ἐν ῥακίοις περιειλόμενος κλάει καὶ φησὶ πένεσθαι.
ΔΙ. νὴ τὴν Δήμητρα, χιτῶνά γ' ἔχων οὔλων ἐρίων ὑπένερθε·
κἂν ταῦτα λέγων ἐξαπατήσῃ, παρὰ τοὺς ἰχθῦς ἀνέκυψεν.
ΑΙΣ. εἶτ' αὖ λαλιὰν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας,

---

[a] Lycabettus is an insulated rocky peak a little N.E. of Athens.

For boys a teacher at school is found,
but we, the poets, are teachers of men.
We are BOUND things honest and pure to speak.
EU. And to speak great Lycabettuses,[a] pray,
And massive blocks of Parnassian rocks,
is *that* things honest and pure to say?
In human fashion we ought to speak.
AES. Alas, poor witling, and can't you see
That for mighty thoughts and heroic aims,
the words themselves must appropriate be?
And grander belike on the ear should strike
the speech of heroes and godlike powers,
Since even the robes that invest their limbs
are statelier, grander robes than ours.
Such was *my* plan: but when *you* began,
you spoilt and degraded it all.
EU. How so?
AES. Your kings in tatters and rags you dressed,
and brought them on, a beggarly show,
To move, forsooth, our pity and ruth.
EU. And what was the harm, I should like to know.
AES. No more will a wealthy citizen now
equip for the state a galley of war.[b]
He wraps his limbs in tatters and rags,
and whines *he is poor, too poor by far.*
DI. But under his rags he is wearing a vest,
as woolly and soft as a man could wish.
Let him gull the state, and he's off to the mart;
an eager, extravagant buyer of fish.[c]
AES. Moreover to prate, to harangue, to debate,
is now the ambition of all in the state.

[b] To fit out a trireme provided by the state was one of the "public services" (λειτουργίαι) required of wealthy citizens.
[c] Lit. "he pops up in the fish-market"; *cf. W.* 789.

ἣ 'ξεκένωσεν τάς τε παλαίστρας καὶ τὰς πυγὰς ἐνέτριψε
τῶν μειρακίων στωμυλλομένων, καὶ τοὺς παράλους ἀνέπεισεν
ἀνταγορεύειν τοῖς ἄρχουσιν. καίτοι τότε γ', ἡνίκ' ἐγὼ 'ζων,
οὐκ ἠπίσταντ' ἀλλ' ἢ μᾶζαν καλέσαι καὶ ῥυππαπαῖ εἰπεῖν.

ΔΙ. νὴ τὸν Ἀπόλλω, καὶ προσπαρδεῖν γ' εἰς τὸ στόμα τῷ θαλάμακι,
καὶ μινθῶσαι τὸν ξύσσιτον, κἀκβὰς τινὰ λωποδυτῆσαι·
νῦν δ' ἀντιλέγει κοὐκέτ' ἐλαύνει,
καὶ πλεῖ δευρὶ καὖθις ἐκεῖσε;

ΑΙΣ. ποίων δὲ κακῶν οὐκ αἴτιός ἐστ';
οὐ προαγωγοὺς κατέδειξ' οὗτος,
καὶ τικτούσας ἐν τοῖς ἱεροῖς,
καὶ μιγνυμένας τοῖσιν ἀδελφοῖς,
καὶ φασκούσας οὐ ζῆν τὸ ζῆν;
κᾆτ' ἐκ τούτων ἡ πόλις ἡμῶν
ὑπογραμματέων ἀνεμεστώθη
καὶ βωμολόχων δημοπιθήκων
ἐξαπατώντων τὸν δῆμον ἀεί·
λαμπάδα δ' οὐδεὶς οἷός τε φέρειν
ὑπ' ἀγυμνασίας ἔτι νυνί.

ΔΙ. μὰ Δί' οὐ δῆθ', ὥστ' ἐπαφαυάνθην
Παναθηναίοισι γελῶν, ὅτε δὴ
βραδὺς ἄνθρωπός τις ἔθει κύψας
λευκός, πίων, ὑπολειπόμενος,

---

[a] The rhythmical cry to which the oars kept time; *cf. W.* 909.
[b] *Cf.* 1477 n.
[c] *i.e.* the torch-race (λαμπαδηφορία) at the Panathenaea, which

Each exercise-ground is in consequence found
deserted and empty : to evil repute
Your lessons have brought our youngsters, and taught
our sailors to challenge, discuss, and refute
The orders they get from their captains and yet,
when *I* was alive, I protest that the knaves
Knew nothing at all, save for rations to call,
and to sing " Rhyppapae " [a] as they pulled
through the waves.

DI. And bedad to let fly from their sterns in the eye
of the fellow who tugged at the undermost oar,
And a jolly young messmate with filth to besmirch,
and to land for a filching adventure ashore ;
But now they harangue, and dispute, and won't row
And idly and aimlessly float to and fro.

AES. Of what ills is he NOT the creator and cause ?
Consider the scandalous scenes that he draws,
His bawds, and his panders, his women who give
Give birth in the sacredest shrine,
Whilst others with brothers are wedded and bedded,
And others opine
That " not to be living " is truly " to live." [b]
And therefore our city is swarming to-day
With clerks and with demagogue-monkeys, who play
Their jackanape tricks at all times, in all places,
Deluding the people of Athens ; but none
Has training enough in athletics to run
With the torch in his hand at the races.[c]

DI. By the Powers, you are right ! At the Panathenaea
I laughed till I felt like a potsherd to see a
Pale, paunchy young gentleman pounding along,
With his head butting forward, the last of the throng,

started from the outer Cerameicus, passed through the Thriasian gates and on to the Acropolis.

καὶ δεινὰ ποιῶν· κᾆθ' οἱ Κεραμῆς
ἐν ταῖσι πύλαις παίουσ' αὐτοῦ
γαστέρα, πλευράς, λαγόνας, πυγήν·
ὁ δὲ τυπτόμενος ταῖσι πλατείαις
ὑποπερδόμενος
φυσῶν τὴν λαμπάδ' ἔφευγε.

ΧΟ. μέγα τὸ πρᾶγμα, πολὺ τὸ νεῖκος, ἁδρὸς ὁ πόλεμος
ἔρχεται. [στρ.
χαλεπὸν οὖν ἔργον διαιρεῖν,
ὅταν ὁ μὲν τείνῃ βιαίως,
ὁ δ' ἐπαναστρέφειν δύνηται κἀπερείδεσθαι τορῶς.
ἀλλὰ μὴ 'ν ταὐτῷ καθῆσθον·
εἰσβολαὶ γάρ εἰσι πολλαὶ χἄτεραι σοφισμάτων.
ὅ τι περ οὖν ἔχετον ἐρίζειν,
λέγετον, ἔπιτον, ἀνά τε δέρετον,
τά τε παλαιὰ καὶ τὰ καινά,
κἀποκινδυνεύετον λεπτόν τι καὶ σοφὸν λέγειν.
[ἀντ.
εἰ δὲ τοῦτο καταφοβεῖσθον, μή τις ἀμαθία προσῇ
τοῖς θεωμένοισιν, ὡς τὰ
λεπτὰ μὴ γνῶναι λεγόντοιν,
μηδὲν ὀρρωδεῖτε τοῦθ'· ὡς οὐκ ἔθ' οὕτω ταῦτ' ἔχει.
ἐστρατευμένοι γάρ εἰσι,
βιβλίον τ' ἔχων ἕκαστος μανθάνει τὰ δεξιά.
αἱ φύσεις τ' ἄλλως κράτισται,
νῦν δὲ καὶ παρηκόνηνται.

---

[a] Dwellers in the Cerameicus.

[b] Because this was the second representation of the play (see Introduction), and "each has now got a book of the words (βιβλίον, 'libretto')." So R., but others explain more generally that all the audience are well-read.

In the direst of straits ; and behold at the gates,
The Ceramites[a] flapped him, and smacked him, and slapped him,
In the ribs, and the loin, and the flank, and the groin,
And still, as they spanked him, he puffed and he panted,
Till at one mighty cuff, he discharged such a puff
That he blew out his torch and levanted.

CHOR. Dread the battle, and stout the combat,
mighty and manifold looms the war.
Hard to decide is the fight they're waging,
One like a stormy tempest raging,
One alert in the rally and skirmish,
clever to parry and foin and spar.
Nay but don't be content to sit
Always in one position only :
many the fields for your keen-edged wit.
On then, wrangle in every way,
Argue, battle, be flayed and flay,
Old and new from your stores display,
Yea, and strive with venturesome daring
something subtle and neat to say.

Fear ye this, that to-day's spectators
lack the grace of artistic lore,
Lack the knowledge they need for taking
All the points ye will soon be making ?
Fear it not : the alarm is groundless :
that, be sure, is the case no more.
All have fought the campaign ere this :
Each a book of the words is holding ;
never a single point they'll miss.[b]
Bright their natures, and now, I ween,
Newly whetted, and sharp, and keen.

μηδὲν οὖν δείσητον, ἀλλὰ
πάντ' ἐπέξιτον, θεατῶν γ' οὕνεχ', ὡς ὄντων σοφῶν.

ΕΥ. καὶ μὴν ἐπ' αὐτοὺς τοὺς προλόγους σου τρέψομαι,
ὅπως τὸ πρῶτον τῆς τραγῳδίας μέρος
πρώτιστον αὐτοῦ βασανιῶ τοῦ δεξιοῦ.
ἀσαφὴς γὰρ ἦν ἐν τῇ φράσει τῶν πραγμάτων.
ΔΙ. καὶ ποῖον αὐτοῦ βασανιεῖς;
ΕΥ. πολλοὺς πάνυ.
πρῶτον δέ μοι τὸν ἐξ 'Ορεστείας λέγε.
ΔΙ. ἄγε δὴ σιώπα πᾶς ἀνήρ. λέγ', Αἰσχύλε.
ΑΙΣ. 'Ερμῆ χθόνιε, πατρῷ' ἐποπτεύων κράτη,
σωτὴρ γενοῦ μοι σύμμαχός τ' αἰτουμένῳ.
ἥκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι.
ΔΙ. τούτων ἔχεις ψέγειν τι;
ΕΥ. πλεῖν ἢ δώδεκα.
ΔΙ. ἀλλ' οὐδὲ πάντα ταῦτά γ' ἔστ' ἀλλ' ἢ τρία.
ΕΥ. ἔχει δ' ἕκαστον εἰκοσίν γ' ἁμαρτίας.
ΔΙ. Αἰσχύλε, παραινῶ σοι σιωπᾶν· εἰ δὲ μή,
πρὸς τρισὶν ἰαμβείοισι προσοφείλων φανεῖ.
ΑΙΣ. ἐγὼ σιωπῶ τῷδ';
ΔΙ. ἐὰν πείθῃ γ' ἐμοί.
ΕΥ. εὐθὺς γὰρ ἡμάρτηκεν οὐράνιόν γ' ὅσον.
ΑΙΣ. ὁρᾷς ὅτι ληρεῖς;
ΔΙ. ἀλλ' ὀλίγον γέ μοι μέλει.
ΑΙΣ. πῶς φῄς μ' ἁμαρτεῖν;
ΕΥ. αὖθις ἐξ ἀρχῆς λέγε.
ΑΙΣ. 'Ερμῆ χθόνιε, πατρῷ' ἐποπτεύων κράτη.

[a] Usually explained of the "trilogy" formed by the *Agamemnon*, *Choëphoroe* and *Eumenides*, but R. would exclude the *Agamemnon* amd explain "the Orestes-group of plays." These opening lines of the *Choëphoroe* are not in the Medicean MS. but have been restored to their place from this passage.

Dread not any defect of wit,
Battle away without misgiving,
sure that the audience, at least, are fit.

EU. Well then I'll turn me to your prologues now,
Beginning first to test the first beginning
Of this fine poet's plays. Why he's obscure
Even in the enunciation of the facts.
DI. Which of them will you test?
EU. Many: but first
Give us that famous one from the Oresteia.[a]
DI. St! Silence all! Now, Aeschylus, begin.
AES. *Grave Hermes, witnessing a father's power,*
Be thou my saviour[b] *and mine aid to-day,*
For here I come and hither I return.
DI. Any fault there?
EU. A dozen faults and more.
DI. Eh! why the lines are only three in all.
EU. But every one contains a score of faults.
DI. Now Aeschylus, keep silent; if you don't
You won't get off with three iambic lines.
AES. Silent for *him*!
DI. If *my* advice you'll take.
EU. Why, at first starting here's a fault skyhigh.
AES. (*to Dio.*) You see your folly?[c]
DI. Have your way; I care not.
AES. (*to Eur.*) What is my fault?
EU. Begin the lines again.
AES. *Grave Hermes, witnessing a father's power*—

[b] Lit. "Hermes of the nether world (*i.e.* conductor of the shades to it) take to thyself thy father's power, and become my saviour," that is, as thy father is Ζεὺς σωτήρ, so be thou to me Ἑρμῆς σωτήρ; *cf.* the explanation given in 1146. ἐποπτεύειν from its use in the Eleusinian mysteries came to mean not only "gaze upon" but "participate in."

[c] *i.e.* in urging me to keep silent.

ΕΥ. οὔκουν Ὀρέστης τοῦτ' ἐπὶ τῷ τύμβῳ λέγει
τῷ τοῦ πατρὸς τεθνεῶτος;
ΑΙΣ. οὐκ ἄλλως λέγω.
ΕΥ. πότερ' οὖν τὸν Ἑρμῆν, ὡς ὁ πατὴρ ἀπώλετο
αὐτοῦ βιαίως ἐκ γυναικείας χερὸς
δόλοις λαθραίοις, ταῦτ' ἐποπτεύειν ἔφη;
ΑΙΣ. οὐ δῆτ' ἐκεῖνον, ἀλλὰ τὸν Ἐριούνιον
Ἑρμῆν χθόνιον προσεῖπε, κἀδήλου λέγων
ὁτιὴ πατρῷον τοῦτο κέκτηται γέρας.
ΕΥ. ἔτι μεῖζον ἐξήμαρτες ἢ 'γὼ 'βουλόμην·
εἰ γὰρ πατρῷον τὸ χθόνιον ἔχει γέρας,
ΔΙ. οὕτως ἂν εἴη πρὸς πατρὸς τυμβωρύχος.
ΑΙΣ. Διόνυσε, πίνεις οἶνον οὐκ ἀνθοσμίαν.
ΔΙ. λέγ' ἕτερον αὐτῷ· σὺ δ' ἐπιτήρει τὸ βλάβος.
ΑΙΣ. σωτὴρ γενοῦ μοι σύμμαχός τ' αἰτουμένῳ.
ἥκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι.
ΕΥ. δὶς ταὐτὸν ἡμῖν εἶπεν ὁ σοφὸς Αἰσχύλος.
ΔΙ. πῶς δίς;
ΕΥ. σκόπει τὸ ῥῆμ'· ἐγὼ δέ σοι φράσω.
ἥκω γὰρ ἐς γῆν, φησί, καὶ κατέρχομαι·
ἥκω δὲ ταὐτόν ἐστι τῷ κατέρχομαι.
ΔΙ. νὴ τὸν Δί', ὥσπερ γ' εἴ τις εἴποι γείτονι,
χρῆσον σὺ μάκτραν, εἰ δὲ βούλει, κάρδοπον.
ΑΙΣ. οὐ δῆτα τοῦτό γ', ὦ κατεστωμυλμένε
ἄνθρωπε, ταὔτ' ἔστ', ἀλλ' ἄριστ' ἐπῶν ἔχον.

---

[a] E. gives the last three words of 1138 a meaning which they can bear, "that dost survey *my* father's realm." He then "asks why does Orestes at this solemn moment address Hermes as the surveyor of his father's realm. Does he mean that the god of craft was an onlooker, when Clytaemnestra by craft destroyed her husband?": R.

EU. And this beside his murdered father's grave
Orestes speaks?

AES. I say not otherwise.

EU. Then does he mean that when his father fell
By craft and violence at a woman's hand,
The god of craft was witnessing the deed? [a]

AES. It was not he [b]: it was the Helper Hermes
He called the grave: and this he showed by adding
It was his sire's prerogative he held.

EU. Why this is worse than all. If from his father
He held this office grave, why then—[c]

DI. He was
A graveyard rifler on his father's side.

AES. Bacchus, the wine you drink is stale and fusty.[d]

DI. Give him another: (*to Eur.*) you, look out for faults.

AES. *Be thou my saviour and mine aid to-day,*
For here I come, and hither I return.

EU. The same thing twice says clever Aeschylus.

DI. How twice?

EU. Why, just consider: I'll explain.
"I come," says he; and "I return," says he:
It's the same thing, to "come" and to "return."

DI. Aye, just as if you said, "Good fellow, lend me
A kneading trough: likewise, a trough to knead in." [e]

AES. It is not so, you everlasting talker,
They're not the same, the words are right enough.

[b] *i.e.* not Ἑρμῆς δόλιος, one of his many titles, for which *cf. Pl.* 1153-70.

[c] "E. again misinterprets the words of Aeschylus, taking πατρῷον γέρας to refer to χθόνιον, whereas it refers to ἐριούνιον. Dionysus then breaks in with an unseemly joke. If Hermes is invoked ἐπὶ τῷ τύμβῳ as χθόνιος he must be a τυμβωρύχος, and this unsavoury business therefore is what he derived from his father": R.

[d] *i.e.* as shown by the stupid joke it produces.

[e] Both μάκτρα and κάρδοπος describe the same thing.

ΔΙ. πῶς δή; δίδαξον γάρ με καθ' ὅ τι δὴ λέγεις.
ΑΙΣ. ἐλθεῖν μὲν εἰς γῆν ἔσθ' ὅτῳ μετῇ πάτρας·
χωρὶς γὰρ ἄλλης συμφορᾶς ἐλήλυθεν·
φεύγων δ' ἀνὴρ ἥκει τε καὶ κατέρχεται.
ΔΙ. εὖ νὴ τὸν Ἀπόλλω. τί σὺ λέγεις, Εὐριπίδη;
ΕΥ. οὔ φημι τὸν Ὀρέστην κατελθεῖν οἴκαδε·
λάθρᾳ γὰρ ἦλθεν, οὐ πιθὼν τοὺς κυρίους.
ΔΙ. εὖ νὴ τὸν Ἑρμῆν· ὅ τι λέγεις δ' οὐ μανθάνω.
ΕΥ. πέραινε τοίνυν ἕτερον.
ΔΙ. ἴθι πέραινε σύ,
Αἰσχύλ', ἀνύσας· σὺ δ' εἰς τὸ κακὸν ἀπόβλεπε.
ΑΙΣ. τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρὶ
κλύειν, ἀκοῦσαι.
ΕΥ. τοῦθ' ἕτερον αὖ δὶς λέγει,
κλύειν, ἀκοῦσαι, ταυτὸν ὂν σαφέστατα.
ΔΙ. τεθνηκόσιν γὰρ ἔλεγεν, ὦ μόχθηρε σύ,
οἷς οὐδὲ τρὶς λέγοντες ἐξικνούμεθα.
ΑΙΣ. σὺ δὲ πῶς ἐποίεις τοὺς προλόγους;
ΕΥ. ἐγὼ φράσω·
κἄν που δὶς εἴπω ταυτόν, ἢ στοιβὴν ἴδῃς
ἐνοῦσαν ἔξω τοῦ λόγου, κατάπτυσον.
ΔΙ. ἴθι δὴ λέγ'· οὐ γάρ μοὐστὶν ἀλλ' ἀκουστέα
τῶν σῶν προλόγων τῆς ὀρθότητος τῶν ἐπῶν.
ΕΥ. ἦν Οἰδίπους τὸ πρῶτον εὐδαίμων ἀνήρ,
ΑΙΣ. μὰ τὸν Δί' οὐ δῆτ', ἀλλὰ κακοδαίμων φύσει,
ὅντινά γε, πρὶν φῦναι μέν, Ἀπόλλων ἔφη
ἀποκτενεῖν τὸν πατέρα, πρὶν καὶ γεγονέναι.
πῶς οὗτος ἦν τὸ πρῶτον εὐδαίμων ἀνήρ;
ΕΥ. εἶτ' ἐγένετ' αὖθις ἀθλιώτατος βροτῶν.

---

[a] E. claims that κατελθεῖν can only be used properly of a person who is formally recalled from exile.

[b] Referring to the last farewell to the dead at a funeral; *cf.*

DI. How so? inform me how you use the words.
AES. A man, not banished from his home, may "come"
To any land, with no especial chance.
A home-bound exile both "returns" and "comes."
DI. O good, by Apollo!
What do you say, Euripides, to that?
EU. I say Orestes never did "return."[a]
He came in secret: nobody recalled him.
DI. O good, by Hermes!
(*Aside*) I've not the least suspicion what he means.
EU. Repeat another line.
DI. Ay, Aeschylus,
Repeat one instantly: *you*, mark what's wrong.
AES. *Now on this funeral mound I call my father*
To hear, to hearken.
EU. There he is again.
To "hear," to "hearken"; the same thing, exactly.
DI. Aye, but he's speaking to the dead, you knave,
Who cannot hear us though we call them thrice.[b]
AES. And how do you make *your* prologues?
EU. You shall hear;
And if you find one single thing said twice,
Or any useless padding, spit upon me.
DI. Well, fire away: I'm all agog to hear
Your very accurate and faultless prologues.
EU. *A happy man was Oedipus at first—*[c]
AES. Not so, by Zeus; a most unhappy man.
Who, not yet born nor yet conceived, Apollo
Foretold would be his father's murderer.
How could *he* be a happy man at first?
EU. *Then he became the wretchedest of men.*

Hom. *Od.* ix. 65 ἑτάρων τρὶς ἕκαστον ἀῦσαι | οἳ θάνον, Virg. *Aen.* vi. 506 *Manes ter voce vocavi.*

[c] This and 1187 are the first two lines of the *Antigone* of Euripides.

ΑΙΣ. μὰ τὸν Δί' οὐ δῆτ', οὐ μὲν οὖν ἐπαύσατο.
πῶς γάρ; ὅτε δὴ πρῶτον μὲν αὐτὸν γενόμενον
χειμῶνος ὄντος ἐξέθεσαν ἐν ὀστράκῳ,
ἵνα μὴ 'κτραφεὶς γένοιτο τοῦ πατρὸς φονεύς·
εἶθ' ὡς Πόλυβον ἤρρησεν οἰδῶν τὼ πόδε·
ἔπειτα γραῦν ἔγημεν αὐτὸς ὢν νέος,
καὶ πρός γε τούτοις τὴν ἑαυτοῦ μητέρα·
εἶτ' ἐξετύφλωσεν αὐτόν.
ΔΙ. εὐδαίμων ἄρ' ἦν,
εἰ κἀστρατήγησέν γε μετ' Ἐρασινίδου.
ΕΥ. ληρεῖς· ἐγὼ δὲ τοὺς προλόγους καλῶς ποιῶ.
ΑΙΣ. καὶ μὴν μὰ τὸν Δί' οὐ κατ' ἔπος γέ σου κνίσω
τὸ ῥῆμ' ἕκαστον, ἀλλὰ σὺν τοῖσιν θεοῖς
ἀπὸ ληκυθίου σου τοὺς προλόγους διαφθερῶ.
ΕΥ. ἀπὸ ληκυθίου σὺ τοὺς ἐμούς;
ΑΙΣ. ἑνὸς μόνου.
ποιεῖς γὰρ οὕτως ὥστ' ἐναρμόττειν ἅπαν,
καὶ κῳδάριον καὶ ληκύθιον καὶ θυλάκιον,
ἐν τοῖς ἰαμβείοισι. δείξω δ' αὐτίκα.
ΕΥ. ἰδού, σὺ δείξεις;
ΑΙΣ. φημί.
ΔΙ. καὶ δὴ χρὴ λέγειν.
ΕΥ. Αἴγυπτος, ὡς ὁ πλεῖστος ἔσπαρται λόγος,
ξὺν παισὶ πεντήκοντα ναυτίλῳ πλάτῃ
Ἄργος κατασχὼν
ΑΙΣ. ληκύθιον ἀπώλεσεν.
ΕΥ. τουτὶ τί ἦν τὸ ληκύθιον; οὐ κλαύσεται;
ΔΙ. λέγ' ἕτερον αὐτῷ πρόλογον, ἵνα καὶ γνῶ πάλιν.
ΕΥ. Διόνυσος, ὃς θύρσοισι καὶ νεβρῶν δοραῖς

[a] "Dionysus is alluding to the last words of Aeschylus, ἐξετύφλωσεν αὐτόν. 'There indeed he was lucky,' interprets Dionysus, 'if at least he was one of the colleagues of Erasinides.' For had

AES. Not so, by Zeus; he never ceased to be.
No sooner born, than they exposed the babe,
(And that in winter), in an earthen crock,
Lest he should grow a man, and slay his father.
Then with both ankles pierced and swoln, he limped
Away to Polybus: still young, he married
An ancient crone, and her his mother too.
Then scratched out both his eyes.

DI. Happy indeed
Had he been Erasinides's colleague![a]

EU. Nonsense; I say my prologues are firstrate.

AES. Nay then, by Zeus, no longer line by line
I'll maul your phrases: but with heaven to aid
I'll smash your prologues with a bottle of oil.

EU. You mine with a bottle of oil?

AES. With only one.
You frame your prologues so that each and all
Fit in with a "bottle of oil," or "coverlet-skin,"
Or "reticule-bag." I'll prove it here, and now.

EU. You'll prove it? You?

AES. I will.

DI. Well then, begin.[b]

EU. *Aegyptus, sailing with his fifty sons,*
As ancient legends mostly tell the tale,
Touching at Argos

AES. Lost his bottle of oil.

EU. Hang it, what's that? Confound that bottle of oil!

DI. Give him another: let him try again.

EU. *Bacchus, who, clad in fawnskins, leaps and bounds*

he been blind, he would not have joined the fleet (*cf.* 192); would not have won the battle of Arginusae; would not have fallen a victim, as Erasinides did, to the madness of the Athenian people": R.

[b] Six prologues are brought to the test, and in each, before the third line is concluded, the fatal tag ληκύθιον ἀπώλεσεν completes both the grammar and the metre.

καθαπτὸς ἐν πεύκαισι Παρνασσὸν κάτα
πηδᾷ χορεύων,

ΑΙΣ. ληκύθιον ἀπώλεσεν.

ΔΙ. οἴμοι πεπλήγμεθ᾽ αὖθις ὑπὸ τῆς ληκύθου.

ΕΥ. ἀλλ᾽ οὐδὲν ἔσται πρᾶγμα· πρὸς γὰρ τουτονὶ
τὸν πρόλογον οὐχ ἕξει προσάψαι λήκυθον.
οὐκ ἔστιν ὅστις πάντ᾽ ἀνὴρ εὐδαιμονεῖ·
ἢ γὰρ πεφυκὼς ἐσθλὸς οὐκ ἔχει βίον,
ἢ δυσγενὴς ὢν

ΑΙΣ. ληκύθιον ἀπώλεσεν.

ΔΙ. Εὐριπίδη,

ΕΥ. τί ἔστιν;

ΔΙ. ὑφέσθαι μοι δοκεῖ·
τὸ ληκύθιον γὰρ τοῦτο πνευσεῖται πολύ.

ΕΥ. οὐδ᾽ ἂν μὰ τὴν Δήμητρα φροντίσαιμί γε·
νυνὶ γὰρ αὐτοῦ τοῦτό γ᾽ ἐκκεκόψεται.

ΔΙ. ἴθι δὴ λέγ᾽ ἕτερον κἀπέχου τῆς ληκύθου.

ΕΥ. Σιδώνιόν ποτ᾽ ἄστυ Κάδμος ἐκλιπὼν
᾽Αγήνορος παῖς

ΑΙΣ. ληκύθιον ἀπώλεσεν.

ΔΙ. ὦ δαιμόνι᾽ ἀνδρῶν, ἀποπρίω τὴν λήκυθον,
ἵνα μὴ διακναίσῃ τοὺς προλόγους ἡμῶν.

ΕΥ. τὸ τί;
ἐγὼ πρίωμαι τῷδ᾽;

ΔΙ. ἐὰν πείθῃ γ᾽ ἐμοί.

ΕΥ. οὐ δῆτ᾽, ἐπεὶ πολλοὺς προλόγους ἔχω λέγειν
ἵν᾽ οὗτος οὐχ ἕξει προσάψαι λήκυθον.
Πέλοψ ὁ Ταντάλειος εἰς Πῖσαν μολὼν
θοαῖσιν ἵπποις

ΑΙΣ. ληκύθιον ἀπώλεσεν.

ΔΙ. ὁρᾷς, προσῆψεν αὖθις αὖ τὴν λήκυθον.
ἀλλ᾽, ὦγάθ᾽, ἔτι καὶ νῦν ἀπόδος πάσῃ τέχνῃ·

With torch and thyrsus in the choral dance
Along Parnassus

AES. Lost his bottle of oil.

DI. Ah me, we are stricken [a]—with that bottle again!

EU. Pooh, pooh, that's nothing. I've a prologue here,
He'll never tack his bottle of oil to this:
No man is blest in every single thing.
One is of noble birth, but lacking means.
Another, baseborn,

AES. Lost his bottle of oil.

DI. Euripides!

EU. Well?

DI. Lower your sails, my boy;
This bottle of oil is going to blow a gale.

EU. O, by Demeter, I don't care one bit;
Now from his hands I'll strike that bottle of oil.

DI. Go on then, go: but ware the bottle of oil.

EU. *Once Cadmus, quitting the Sidonian town,*
Agenor's offspring

AES. Lost his bottle of oil.

DI. O pray, my man, buy off that bottle of oil,
Or else he'll smash our prologues all to bits.

EU. I buy of *him*?

DI. If *my* advice you'll take.

EU. No, no, I've many a prologue yet to say,
To which he can't tack on his bottle of oil.
Pelops, the son of Tantalus, while driving
His mares to Pisa

AES. Lost his bottle of oil.

DI. There! he tacked on the bottle of oil again.
O for heaven's sake, pay him its price, dear boy;

[a] The tragic cry of Agamemnon (Aesch. *Ag.* 1343) and Clytaemnestra (Soph. *El.* 1415) when murdered.

λήψει γὰρ ὀβολοῦ πάνυ καλήν τε κἀγαθήν.
ΕΥ. μὰ τὸν Δί' οὔπω γ'· ἔτι γὰρ εἰσί μοι συχνοί.
Οἰνεύς ποτ' ἐκ γῆς
ΑΙΣ. ληκύθιον ἀπώλεσεν.
ΕΥ. ἔασον εἰπεῖν πρῶθ' ὅλον με τὸν στίχον.
Οἰνεύς ποτ' ἐκ γῆς πολύμετρον λαβὼν στάχυν,
θύων ἀπαρχὰς
ΑΙΣ. ληκύθιον ἀπώλεσεν.
ΔΙ. μεταξὺ θύων; καὶ τίς αὔθ' ὑφείλετο;
ΕΥ. ἔασον, ὦ τᾶν· πρὸς τοδὶ γὰρ εἰπάτω.
Ζεύς, ὡς λέλεκται τῆς ἀληθείας ὕπο,
ΔΙ. ἀπολεῖ σ'· ἐρεῖ γάρ, ληκύθιον ἀπώλεσεν.
τὸ ληκύθιον γὰρ τοῦτ' ἐπὶ τοῖς προλόγοισί σου
ὥσπερ τὰ σῦκ' ἐπὶ τοῖσιν ὀφθαλμοῖς ἔφυ.
ἀλλ' ἐς τὰ μέλη πρὸς τῶν θεῶν αὐτοῦ τραποῦ.
ΕΥ. καὶ μὴν ἔχω γ' ὡς αὐτὸν ἀποδείξω κακὸν
μελοποιὸν ὄντα καὶ ποιοῦντα ταὔτ' ἀεί.

ΧΟ. τί ποτε πρᾶγμα γενήσεται;
φροντίζειν γὰρ ἔγωγ' ἔχω,
τίν' ἄρα μέμψιν ἐποίσει
ἀνδρὶ τῷ πολὺ πλεῖστα δὴ
καὶ κάλλιστα μέλη ποιή-
σαντι τῶν ἔτι νυνί.
θαυμάζω γὰρ ἔγωγ' ὅπη
μέμψεταί ποτε τοῦτον
τὸν βακχεῖον ἄνακτα,
καὶ δέδοιχ' ὑπὲρ αὐτοῦ.

ΕΥ. πάνυ γε μέλη θαυμαστά· δείξει δὴ τάχα.
εἰς ἓν γὰρ αὐτοῦ πάντα τὰ μέλη ξυντεμῶ.

[a] E. attacks the choral songs of Aeschylus as monotonous: commence how they may his lines are constantly gliding into the

You'll get it for an obol, spick and span.
EU. Not yet, by Zeus; I've plenty of prologues left.
Oeneus once reaping
AES. Lost his bottle of oil.
EU. Pray let me finish one entire line first.
Oeneus once reaping an abundant harvest,
Offering the firstfruits
AES. Lost his bottle of oil.
DI. What, in the act of offering? Fie! Who stole it?
EU. O don't keep bothering! Let him try with this!
Zeus, as by Truth's own voice the tale is told,
DI. No, he'll cut in with "Lost his bottle of oil!"
Those bottles of oil on all your prologues seem
To gather and grow, like styes upon the eye.
Turn to his melodies now for goodness' sake.
EU. O I can easily show that he's a poor
Melody-maker; makes them all alike.

CHOR. What, O what will be done!
Strange to think that he dare
Blame the bard who has won,
More than all in our days,
Fame and praise for his lays,
Lays so many and fair.
Much I marvel to hear
What the charge he will bring
'Gainst our tragedy king;
Yea for himself do I fear.

EU. Wonderful lays! O yes, you'll see directly.
I'll cut down all his metrical strains to one.[a]

Homeric hexameter. Then he quotes five which are all identical with the last twelve syllables of such a line as τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς 'Αχιλλεύς. The whole of the discussion on metres which follows is examined fully by R. in his Introduction.

ΔΙ. καὶ μὴν λογιοῦμαι ταῦτα τῶν ψήφων λαβών.

(Διαύλιον. Προσαυλεῖ τις.)

ΕΥ. Φθιῶτ' Ἀχιλεῦ, τί ποτ' ἀνδροδάϊκτον ἀκούων,
ἰή, κόπον, οὐ πελάθεις ἐπ' ἀρωγάν;
Ἑρμᾶν μὲν πρόγονον τίομεν γένος οἱ περὶ λίμναν.
ἰή, κόπον, οὐ πελάθεις ἐπ' ἀρωγάν.
ΔΙ. δύο σοὶ κόπω, Αἰσχύλε, τούτω.
ΕΥ. κύδιστ' Ἀχαιῶν Ἀτρέως πολυκοίρανε μάνθανέ μου παῖ.
ἰή, κόπον, οὐ πελάθεις ἐπ' ἀρωγάν.
ΔΙ. τρίτος, Αἰσχύλε, σοὶ κόπος οὗτος.
ΕΥ. εὐφαμεῖτε· μελισσονόμοι δόμον Ἀρτέμιδος πέλας οἴγειν.
ἰή, κόπον, οὐ πελάθεις ἐπ' ἀρωγάν
κύριός εἰμι θροεῖν ὅδιον κράτος αἴσιον ἀνδρῶν.
ἰή, κόπον, οὐ πελάθεις ἐπ' ἀρωγάν.
ΔΙ. ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν κόπων ὅσον.
ἐγὼ μὲν οὖν εἰς τὸ βαλανεῖον βούλομαι·
ὑπὸ τῶν κόπων γὰρ τὼ νεφρὼ βουβωνιῶ.
ΕΥ. μή, πρίν γ' ἂν ἀκούσῃς χἀτέραν στάσιν μελῶν
ἐκ τῶν κιθαρῳδικῶν νόμων εἰργασμένην.
ΔΙ. ἴθι δὴ πέραινε, καὶ κόπον μὴ προστίθει.
ΕΥ. ὅπως Ἀχαιῶν δίθρονον κράτος, Ἑλλάδος ἥβας.
τὸ φλαττοθραττοφλαττόθρατ.

---

[a] This, says the Scholiast, is from the *Myrmidons* of Aeschylus and probably 1265 followed it there where it makes sense (ἀνδ. κόπον = "a man-splitting blow"), though afterwards E. repeats it merely because it reproduces the metre ⏑ | —⏑⏑ | —⏑⏑ | —⏑⏑ | —⏓ he is criticizing.

[b] "As each successive line is brought within the ἰὴ κόπον metre, Dionysus reckons it a κόπος or blow for Aeschylus": R.

[c] D. has got tired of the ἰὴ κόπον accompaniment, so E. gives

DI. And I, I'll take some pebbles, and keep count.

(*A slight pause, during which the music of a flute is heard. The music continues to the end of line 1277 as an accompaniment to the recitative.*)

EU. Lord of Phthia, Achilles, *why hearing the voice of the hero-dividing* [a]
Hah! smiting! approachest thou not to the rescue?
We, by the lake who *abide, are adoring our ancestor Hermes.*
Hah! smiting! approachest thou not to the rescue?

DI. O Aeschylus, twice art thou smitten! [b]

EU. Hearken to me, great king; yea, hearken *Atreides, thou noblest of all the Achaeans.*
Hah! smiting! approachest thou not to the rescue?

DI. Thrice, Aeschylus, thrice art thou smitten!

EU. Hush! the bee-wardens are here: they *will quickly the Temple of Artemis open.*
Hah! smiting! approachest thou not to the rescue?
I will expound (for *I know it*) *the omen the chieftains encountered.*
Hah! smiting! approachest thou not to the rescue?

DI. O Zeus and King, the terrible lot of smitings!
I'll to the bath: I'm very sure my kidneys
Are quite inflamed and swoln with all these smitings.

EU. Wait till you've heard another batch of lays
Culled from his lyre-accompanied melodies.

DI. Go on then, go: but no more smitings, please.[c]

EU. How the twin-throned powers of *Achaea, the lords of the mighty Hellenes.*[d]
O phlattothrattophlattothrat!

him one with the lyre (represented by φλαττόθρατ), and a slightly different variety of hexameter endings (see R.'s Introduction).

[d] Line 1285 is made up from Aesch. *Ag.* 108, 109, and 1289 from *Ag.* 111, 112.

Σφίγγα δυσαμερίαν πρύτανιν κύνα πέμπει
  τὸ φλαττοθραττοφλαττόθρατ.
σὺν δορὶ καὶ χερὶ πράκτορι θούριος ὄρνις.
  τὸ φλαττοθραττοφλαττόθρατ.
κυρεῖν παρασχὼν ἰταμαῖς κυσὶν ἀεροφοίτοις.
  τὸ φλαττοθραττοφλαττόθρατ.
  τὸ συγκλινές τ' ἐπ' Αἴαντι.
  τὸ φλαττοθραττοφλαττόθρατ.
ΔΙ. τί τὸ φλαττόθρατ τοῦτ' ἐστίν; ἐκ Μαραθῶνος, ἢ
πόθεν συνέλεξας ἱμονιοστρόφου μέλη;
ΑΙΣ. ἀλλ' οὖν ἐγὼ μὲν ἐς τὸ καλὸν ἐκ τοῦ καλοῦ
ἤνεγκον αὔθ', ἵνα μὴ τὸν αὐτὸν Φρυνίχῳ
λειμῶνα Μουσῶν ἱερὸν ὀφθείην δρέπων·
οὗτος δ' ἀπὸ πάντων μελοφορεῖ πορνῳδικῶν,
σκολίων Μελήτου, Καρικῶν αὐλημάτων,
θρήνων, χορειῶν. τάχα δὲ δηλωθήσεται.
ἐνεγκάτω τις τὸ λύριον. καίτοι τί δεῖ
λύρας ἐπὶ τοῦτον; ποῦ 'στιν ἡ τοῖς ὀστράκοις
αὕτη κροτοῦσα; δεῦρο Μοῦσ' Εὐριπίδου,
πρὸς ἥνπερ ἐπιτήδεια τάδ' ἔστ' ᾄδειν μέλη.
ΔΙ. αὕτη ποθ' ἡ Μοῦσ' οὐκ ἐλεσβίαζεν, οὔ.

[a] Clearly a compliment to the old Μαραθωνομάχης, whose "strains" might perhaps suggest the "cable-twister's" art, but were certainly heroic. The Scholiast curiously says that φλατ suggests φλέως a reed which grew in the marshes of Marathon, and, like hemp, may have been used to make cables.

Sendeth *the Sphinx, the unchancy, the chieftainness bloodhound.*
O phlattothrattophlattothrat!
Launcheth fierce with brand *and hand the avengers the terrible eagle.*
O phlattothrattophlattothrat!
So for the swift-*winged hounds of the air he provided a booty.*
O phlattothrattophlattothrat!
The throng down-bearing on Aias.
O phlattothrattophlattothrat!

DI. Whence comes that phlattothrat? From Marathon,[a] or
Where picked you up these cable-twister's strains?

AES. From noblest source for noblest ends[b] I brought them,
Unwilling in the Muses' holy field
The self-same flowers as Phrynichus to cull.
But *he* from all things rotten draws his lays,[c]
From Carian flutings, catches of Meletus,[d]
Dance-music, dirges. You shall hear directly.
Bring me the lyre. Yet wherefore need a lyre
For songs like these? Where's she that bangs and jangles
Her castanets? Euripides's Muse,
Present yourself:[e] fit goddess for fit verse.

DI. The Muse herself can't be a wanton? No!

[b] *i.e.* from the epic of Homer to the Athenian drama.

[c] μελοφορεῖ πορνῳδικῶν is R.'s suggestion for the impossible μὲν φέρει πορνιδίων of MSS.

[d] A tragic poet, afterwards one of the accusers of Socrates, but who also seems to have written erotic σκόλια. The Καρίων αὐλήματα are probably of the same type.

[e] "An actor enters, personating a flaunting harlot, and clashing oyster-shells together. Aeschylus hails him as the Muse of Euripides": R.

ΑΙΣ. ἀλκυόνες, αἳ παρ' ἀενάοις θαλάσ-
σης κύμασι στωμύλλετε,
τέγγουσαι νοτίοις πτερῶν
ῥανίσι χρόα δροσιζόμεναι.

αἵ θ' ὑπωρόφιοι κατὰ γωνίας
εἱειειειειειλίσσετε δακτύλοις φάλαγγες
ἱστότονα πηνίσματα.

κερκίδος ἀοιδοῦ μελέτας.

ἵν' ὁ φίλαυλος ἔπαλλε δελ-
φὶς πρῴραις κυανεμβόλοις.

μαντεῖα καὶ σταδίους.

οἰνάνθας γάνος ἀμπέλου,
βότρυος ἕλικα παυσίπονον.
περίβαλλ', ὦ τέκνον, ὠλένας.
ὁρᾷς τὸν πόδα τόνδ';
ΔΙ. ὁρῶ.
ΑΙΣ. τί δαί; τοῦτον ὁρᾷς;
ΔΙ. ὁρῶ.
ΑΙΣ. τοιαυτὶ μέντοι σὺ ποιῶν
τολμᾷς τἀμὰ μέλη ψέγειν,
ἀνὰ τὸ δωδεκαμήχανον
Κυρήνης μελοποιῶν;
τὰ μὲν μέλη σου ταῦτα· βούλομαι δ' ἔτι

[a] "The lyrics of Euripides are now criticized as corrupting the noble simplicity of the ancient metres, by the introduction of affected novelties and dainty little devices, like the tricks of a harlot, ἀνὰ τὸ δωδεκαμήχανον Κυρήνης, as Aeschylus says below": R. How the quotations which follow offend metrical or other laws is obscure, but is fully discussed by R. in his Introduction.

AES. Halcyons, who by the ever-rippling [a]
Waves of the sea are babbling,
Dewing your plumes with the drops that fall
From wings in the salt spray dabbling.

Spiders, ever with twir-r-r-r-rling fingers
Weaving the warp and the woof,
Little, brittle, network, fretwork,
Under the coigns of the roof.

The minstrel shuttle's care.

Where in the front of the dark-prowed ships
Yarely the flute-loving dolphin skips.

Races here and oracles there.

And the joy of the young vines smiling,
And the tendril of grapes, care-beguiling.
O embrace me, my child, O embrace me.
(*To Dio.*) You see this foot? [b]
DI. I do.
AES. And this? [c]
DI. And that one too.
AES. (*to Eur.*) You, such stuff who compile,
Dare my songs to upbraid;
You, whose songs in the style
Of Cyrene's embraces are made.[d]
So much for them: but still I'd like to show

[b] *i.e.* περίβαλλ', an anapaestic foot, whereas "the base of a glyconic line should be a spondee, and, in his indignation, Aeschylus advances his own foot": R.

[c] In this line Aeschylus plays up to D.'s joke, and points to his other real foot.

[d] *i.e.* are full of as many tricks as the courtesan Cyrene practises.

τὸν τῶν μονῳδιῶν διεξελθεῖν τρόπον.
ὦ Νυκτὸς κελαινοφαὴς
ὄρφνα, τίνα μοι
δύστανον ὄνειρον
πέμπεις ἐξ ἀφανοῦς,
Ἀΐδα πρόπολον,
ψυχὰν ἄψυχον ἔχοντα,
μελαίνας Νυκτὸς παῖδα,
φρικώδη δεινὰν ὄψιν,
μελανονεκυείμονα,
φόνια φόνια δερκόμενον,
μεγάλους ὄνυχας ἔχοντα.
ἀλλά μοι, ἀμφίπολοι, λύχνον ἅψατε
κάλπισί τ᾿ ἐκ ποταμῶν δρόσον ἄρατε, θέρμετε δ᾿ ὕδωρ,
ὡς ἂν θεῖον ὄνειρον ἀποκλύσω.
ἰὼ πόντιε δαῖμον,
τοῦτ᾿ ἐκεῖν᾿· ἰὼ ξύνοικοι,
τάδε τέρατα θεάσασθε.
τὸν ἀλεκτρυόνα μου συναρπάσασα
φρούδη Γλύκη.
Νύμφαι ὀρεσσίγονοι,
ὦ Μανία, ξύλλαβε.
ἐγὼ δ᾿ ἁ τάλαινα προσέχουσ᾿ ἔτυχον
ἐμαυτῆς ἔργοισι,
λίνου μεστὸν ἄτρακτον
εἱειειειειλίσσουσα χεροῖν,
κλωστῆρα ποιοῦσ᾿, ὅπως
κνεφαῖος εἰς ἀγορὰν

---

[a] "Aeschylus now improvises a lyrical monologue, in the style and to a great extent in the very words of Euripides. It is a satire on the trivial incidents around which Euripides was accustomed

The way in which your monodies are framed.
" O darkly-light mysterious Night,[a]
What may this Vision mean,
Sent from the world unseen
With baleful omens rife ;
A thing of lifeless life,
A child of sable night,
A ghastly curdling sight,
In black funereal veils,
With murder, murder in its eyes,
And great enormous nails ?
Light ye the lanterns, my maidens,
and dipping your jugs in the stream,
Draw me the dew of the water,
and heat it to boiling and steam ;
So will I wash me away the ill effects of my dream.
God of the sea !
My dream's come true.[b]
Ho, lodgers, ho,
This portent view.
Glyce has vanished, carrying off my cock,
My cock that crew !
O Mania,[c] help ! O Oreads of the rock
Pursue ! pursue !
For I, poor girl, was working within,
Holding my distaff heavy and full,
Twir-r-r-r-rling my hand as the threads I spin,
Weaving an excellent bobbin of wool ;
Thinking ' To-morrow I'll go to the fair,

to throw the grace and dignity of tragic diction. A poor spinning-girl has a bad dream, and when she wakes finds (1342) that Glyce has absconded with her cock " : R.

[b] τοῦτ' ἐκεῖνο=" *this* then is what *that* (the dream) meant."

[c] Another spinning-girl, but associated with the mountain-born Nymphs in the spirit of caricature.

φέρουσ' ἀποδοίμαν·
ὁ δ' ἀνέπτατ' ἀνέπτατ' ἐς αἰθέρα
κουφοτάταις πτερύγων ἀκμαῖς·
ἐμοὶ δ' ἄχε' ἄχεα κατέλιπε,
δάκρυα δάκρυά τ' ἀπ' ὀμμάτων
ἔβαλον ἔβαλον ἁ τλάμων.
ἀλλ', ὦ Κρῆτες, Ἴδας τέκνα,
τὰ τόξα λαβόντες ἐπαμύνατε,
τὰ κῶλά τ' ἀμπάλλετε, κυ-
κλούμενοι τὴν οἰκίαν.
ἅμα δὲ Δίκτυννα παῖς
Ἄρτεμις καλὰ
τὰς κυνίσκας ἔχουσ' ἐλθέτω
διὰ δόμων πανταχῇ.
σὺ δ', ὦ Διός, διπύρους ἀνέχουσα
λαμπάδας ὀξυτάτας χει-
ροῖν, Ἑκάτα, παράφηνον
ἐς Γλύκης, ὅπως ἂν
εἰσελθοῦσα φωράσω.

ΔΙ. παύσασθον ἤδη τῶν μελῶν.

ΑΙΣ. κἄμοιγ' ἅλις.
ἐπὶ τὸν σταθμὸν γὰρ αὐτὸν ἀγαγεῖν βούλομαι,
ὅπερ ἐξελέγξει τὴν ποίησιν νῷν μόνον·
τὸ γὰρ βάρος νῷν βασανιεῖ τῶν ῥημάτων.

ΔΙ. ἴτε δεῦρό νυν, εἴπερ γε δεῖ καὶ τοῦτό με
ἀνδρῶν ποιητῶν τυροπωλῆσαι τέχνην.

ΧΟ. ἐπίπονοί γ' οἱ δεξιοί.
τόδε γὰρ ἕτερον αὖ τέρας
νεοχμόν, ἀτοπίας πλέων,

---

[a] "Reduplications of this kind are everywhere found in Euripides: ἄτεκνον, ἄτεκνον, ἔλαβεν, ἔλαβεν, *Ion* 790": R.

In the dusk of the morn, and be selling it there.'
But he to the blue upflew, upflew,
On the lightliest tips of his wings outspread;
To me he bequeathed but woe, but woe,[a]
And tears, sad tears, from my eyes o'erflow,
Which I, the bereaved, must shed, must shed.
O children of Ida, sons of Crete,
Grasping your bows to the rescue come;
Twinkle about on your restless feet,
Stand in a circle around her home.
O Artemis, thou maid divine,
Dictynna, huntress, fair to see,
O bring that keen-nosed pack of thine,
And hunt through all the house with me.
O Hecate, with flameful brands,[b]
O Zeus's daughter, arm thine hands,
Those swiftliest hands, both right and left;
Thy rays on Glyce's cottage throw
That I serenely there may go,
And search by moonlight for the theft."

DI. Enough of both your odes.

AES. Enough for me.
Now would I bring the fellow to the scales.
That, that alone, shall test our poetry now,
And prove whose words are weightiest, his or mine.

DI. Then both come hither, since I needs must weigh
The art poetic like a pound of cheese.[c]

CHOR. O the labour these wits go through!
O the wild, extravagant, new,
Wonderful things they are going to do!

[b] "Hecate, as connected with the moon, is always described as carrying lights in her hands": R.

[c] *Here a large balance is brought out and placed upon the stage.*

ὃ τίς ἂν ἐπενόησεν ἄλλος;
μὰ τόν, ἐγὼ μὲν οὐδ' ἂν εἴ τις
ἔλεγέ μοι τῶν ἐπιτυχόντων,
ἐπιθόμην, ἀλλ' ᾠόμην ἂν
αὐτὸν αὐτὰ ληρεῖν.

ΔΙ. ἴθι νυν παρίστασθον παρὰ τὼ πλάστιγγ',
ΑΙΣ. καὶ ΕΥ. ἰδού·
ΔΙ. καὶ λαβομένω τὸ ῥῆμ' ἑκάτερος εἴπατον,
καὶ μὴ μεθῆσθον, πρὶν ἂν ἐγὼ σφῷν κοκκύσω.
ΑΙΣ. καὶ ΕΥ. ἐχόμεθα.
ΔΙ. τοὔπος νῦν λέγετον εἰς τὸν σταθμόν
ΕΥ. εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος.
ΑΙΣ. Σπερχειὲ ποταμὲ βουνόμοι τ' ἐπιστροφαί.
ΔΙ. κόκκυ, μεθεῖτε· καὶ πολύ γε κατωτέρω
χωρεῖ τὸ τοῦδε.
ΕΥ. καὶ τί ποτ' ἐστὶ ταἴτιον;
ΔΙ. ὅτι εἰσέθηκε ποταμόν, ἐριοπωλικῶς
ὑγρὸν ποιήσας τοὔπος ὥσπερ τἄρια,
σὺ δ' εἰσέθηκας τοὔπος ἐπτερωμένον.
ΕΥ. ἀλλ' ἕτερον εἰπάτω τι κἀντιστησάτω.
ΔΙ. λάβεσθε τοίνυν αὖθις.
ΑΙΣ. καὶ ΕΥ. ἢν ἰδού.
ΔΙ. λέγε.
ΕΥ. οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος.
ΑΙΣ. μόνος θεῶν γὰρ θάνατος οὐ δώρων ἐρᾷ.
ΔΙ. μεθεῖτε μεθεῖτε· καὶ τὸ τοῦδέ γ' αὖ ῥέπει·
θάνατον γὰρ εἰσέθηκε βαρύτατον κακῶν.
ΕΥ. ἐγὼ δὲ πειθώ γ', ἔπος ἄριστ' εἰρημένον.
ΔΙ. πειθὼ δὲ κοῦφόν ἐστι καὶ νοῦν οὐκ ἔχον.

---

[a] *Each holds his own scale steady while he speaks his line into it.*

Who but they would ever have thought of it?
Why, if a man had happened to meet me
Out in the street, and intelligence brought of it,
I should have thought he was trying to cheat me;
Thought that his story was false and deceiving.
That were a tale I could never believe in.

DI. Each of you stand beside his scale.
AES. and EU. We're here.
DI. And grasp it firmly whilst ye speak your lines,[a]
And don't let go until I cry "Cuckoo."
AES. and EU. Ready!
DI. Now speak your lines into the scale.
EU. *O that the Argo had not winged her way—*[b]
AES. *River Spercheius, cattle-grazing haunts—*
DI. Cuckoo! let go. O look, by far the lowest
His scale sinks down.
EU. Why, how came that about?
DI. He threw a river in, like some wool-seller
Wetting his wool, to make it weigh the more.
But *you* threw in a light and wingèd word.
EU. Come, let him match another verse with mine.
DI. Each to his scale.
AES. and EU. We're ready.
DI. Speak your lines.
EU. *Persuasion's only shrine* [c] *is eloquent speech.*
AES. *Death loves not gifts, alone amongst the gods.*
DI. Let go, let go. Down goes his scale again.
He threw in Death, the heaviest ill of all.
EU. And I Persuasion, the most lovely word.
DI. A vain and empty sound, devoid of sense.

[b] The first line of the *Medea.* None of the other lines quoted is from an extant play.
[c] Peitho had an actual shrine at Athens.

ἀλλ᾿ ἕτερον αὖ ζήτει τι τῶν βαρυστάθμων,
ὅ τι σοι καθέλξει, καρτερόν τε καὶ μέγα.
ΕΥ. φέρε ποῦ τοιοῦτο δῆτά μοὐστί; ποῦ;
ΔΙ. φράσω·
βέβληκ᾿ Ἀχιλλεὺς δύο κύβω καὶ τέτταρα.
λέγοιτ᾿ ἄν, ὡς αὕτη ᾿στὶ λοιπὴ σφῷν στάσις.
ΕΥ. σιδηροβριθές τ᾿ ἔλαβε δεξιᾷ ξύλον.
ΑΙΣ. ἐφ᾿ ἅρματος γὰρ ἅρμα καὶ νεκρῷ νεκρός.
ΔΙ. ἐξηπάτηκεν αὖ σὲ καὶ νῦν.
ΕΥ. τῷ τρόπῳ;
ΔΙ. δύ᾿ ἅρματ᾿ εἰσήνεγκε καὶ νεκρὼ δύο,
οὓς οὐκ ἂν ἄραιντ᾿ οὐδ᾿ ἑκατὸν Αἰγύπτιοι.
ΑΙΣ. καὶ μηκέτ᾿ ἔμοιγε κατ᾿ ἔπος, ἀλλ᾿ ἐς τὸν σταθμὸν
αὐτός, τὰ παιδί᾿, ἡ γυνή, Κηφισοφῶν,
ἐμβὰς καθήσθω συλλαβὼν τὰ βιβλία·
ἐγὼ δὲ δύ᾿ ἔπη τῶν ἐμῶν ἐρῶ μόνον.
ΔΙ. ἄνδρες φίλοι, κἀγὼ μὲν αὐτοὺς οὐ κρινῶ.
οὐ γὰρ δι᾿ ἔχθρας οὐδετέρῳ γενήσομαι.
τὸν μὲν γὰρ ἡγοῦμαι σοφόν, τῷ δ᾿ ἥδομαι.
ΠΛΟΥΤΩΝ. οὐδὲν ἄρα πράξεις ὧνπερ ἦλθες οὕνεκα;
ΔΙ. ἐὰν δὲ κρίνω;
ΠΛ. τὸν ἕτερον λαβὼν ἄπει,
ὁπότερον ἂν κρίνῃς, ἵν᾿ ἔλθῃς μὴ μάτην.
ΔΙ. εὐδαιμονοίης. φέρε, πύθεσθέ μου ταδί.
ἐγὼ κατῆλθον ἐπὶ ποιητήν.
ΕΥ. τοῦ χάριν;
ΔΙ. ἵν᾿ ἡ πόλις σωθεῖσα τοὺς χοροὺς ἄγῃ.
ὁπότερος οὖν ἂν τῇ πόλει παραινέσειν

[a] In his *Telephus* Euripides had introduced the Achaean heroes playing at dice, and the scene had been so jeered at that he suppressed it in a revised edition. So D. maliciously offers him a line from it.

Think of some heavier-weighted line of yours,
To drag your scale down: something strong and big.
EU. Where have I got one? Where? Let's see.
DI. I'll tell you.
"*Achilles threw two singles and a four.*" [a]
Come, speak your lines: this is your last set-to.
EU. *In his right hand he grasped an iron-clamped mace.*
AES. *Chariot on chariot, corpse on corpse was hurled.*
DI. There now! again he has done you.
EU. Done me? How?
DI. He threw two chariots and two corpses in;
Five-score Egyptians [b] could not lift that weight.
AES. No more of "line for line"; let him—himself,
His children, wife, Cephisophon—get in,
With all his books collected in his arms,[c]
Two lines of mine shall overweigh the lot.
DI. Both are my friends; I can't decide between them:
I don't desire to be at odds with either:
One is so clever, one delights me so.
PLUTO. Then you'll effect nothing for which you came?
DI. And how, if I decide?
PL. Then take the winner;
So will your journey not be made in vain.
DI. Heaven bless your Highness! Listen, I came down
After a poet.
EU. To what end?
DI. That so
The city, saved, may keep her choral games.[d]
Now then, whichever of you two shall best

[b] Supposed to be good at carrying burdens; *cf.* Αἰγύπτιος πλινθοφόρος *B.* 1133.

[c] *Cf.* 943-4.

[d] The city needs Aeschylus not merely as a poet but as a counsellor in her extreme need, when she fears that her choruses may be silenced for ever; *cf.* 1501, 1530, and see R.

μέλλῃ τι χρηστόν, τοῦτον ἄξειν μοι δοκῶ.
πρῶτον μὲν οὖν περὶ Ἀλκιβιάδου τίν᾽ ἔχετον
γνώμην ἑκάτερος; ἡ πόλις γὰρ δυστοκεῖ.

ΕΥ. ἔχει δὲ περὶ αὐτοῦ τίνα γνώμην;

ΔΙ. τίνα;
ποθεῖ μέν, ἐχθαίρει δέ, βούλεται δ᾽ ἔχειν.
ἀλλ᾽ ὅ τι νοεῖτον, εἴπατον τούτου πέρι.

ΕΥ. μισῶ πολίτην, ὅστις ὠφελεῖν πάτραν
βραδὺς πέφυκε, μεγάλα δὲ βλάπτειν ταχύς,
καὶ πόριμον αὑτῷ, τῇ πόλει δ᾽ ἀμήχανον.

ΔΙ. εὖ γ᾽, ὦ Πόσειδον· σὺ δὲ τίνα γνώμην ἔχεις;

ΑΙΣ. [οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν.]
μάλιστα μὲν λέοντα μὴ ᾽ν πόλει τρέφειν,
ἢν δ᾽ ἐκτραφῇ τις, τοῖς τρόποις ὑπηρετεῖν.

ΔΙ. νὴ τὸν Δία τὸν σωτῆρα, δυσκρίτως γ᾽ ἔχω·
ὁ μὲν σοφῶς γὰρ εἶπεν, ὁ δ᾽ ἕτερος σαφῶς.
ἀλλ᾽ ἔτι μίαν γνώμην ἑκάτερος εἴπατον
περὶ τῆς πόλεως ἥντιν᾽ ἔχετον σωτηρίαν.

ΕΥ. [εἴ τις πτερώσας Κλεόκριτον Κινησίᾳ,
αἴροιεν αὖραι πελαγίαν ὑπὲρ πλάκα.

ΔΙ. γέλοιον ἂν φαίνοιτο· νοῦν δ᾽ ἔχει τίνα;

ΕΥ. εἰ ναυμαχοῖεν, κᾆτ᾽ ἔχοντες ὀξίδας
ῥαίνοιεν ἐς τὰ βλέφαρα τῶν ἐναντίων.]
ἐγὼ μὲν οἶδα, καὶ θέλω φράζειν.

ΔΙ. λέγε.

ΕΥ. ὅταν τὰ νῦν ἄπιστα πίσθ᾽ ἡγώμεθα,
τὰ δ᾽ ὄντα πίστ᾽ ἄπιστα.

ΔΙ. πῶς; οὐ μανθάνω.

---

[a] Now for the second time in exile and residing on his estate in the Chersonese.

[b] "Copied from the Φρουροί of Ion, where Helen says to Odysseus σιγᾷ μέν, ἐχθαίρει δέ, βούλεταί γε μήν": Schol.

Advise the city, *he* shall come with me.
And first of Alcibiades,[a] let each
Say what he thinks; the city travails sore.
EU. What does she think herself about him?
DI. What?
She loves, and hates, and longs to have him back.[b]
But give me *your* advice about the man.
EU. I loathe a townsman who is slow to aid,
And swift to hurt, his town: who ways and means
Finds for himself, but finds not for the state.
DI. Poseidon, but that's smart! (*To Aes.*) And what say *you*?
AES. 'Twere best to rear no lion in the state:
But having reared, 'tis best to humour him.[c]
DI. By Zeus the Saviour, still I can't decide.
One is so clever, and so clear the other.
But once again. Let each in turn declare
What plan of safety for the state ye've got.
EU. [First with Cinesias wing Cleocritus,[d]
Then zephyrs waft them o'er the watery plain.
DI. A funny sight, I own: but where's the sense?
EU. If, when the fleets engage, they holding cruets
Should rain down vinegar in the foemen's eyes,]
I know, and I can tell you.
DI. Tell away.
EU. When things, mistrusted now, shall trusted be,
And trusted things, mistrusted.
DI. How! I don't

[c] These lines are probably suggested by the famous parable of the lion's whelp, *Ag.* 717-32. Line 1431 may have crept in from the earlier version of the play; so too with 1437-41, and 1452-3.

[d] A gawky, misshapen Athenian who looked like an ostrich (*B.* 877). Here the light and airy Cinesias (*B.* 1372-8) is to furnish him with wings.

ἀμαθέστερόν πως εἰπὲ καὶ σαφέστερον.
ΕΥ. εἰ τῶν πολιτῶν οἷσι νῦν πιστεύομεν,
τούτοις ἀπιστήσαιμεν, οἷς δ' οὐ χρώμεθα,
τούτοισι χρησαίμεσθα, σωθείημεν ἄν.
εἰ νῦν γε δυστυχοῦμεν ἐν τούτοισι, πῶς
τἀναντί' ἂν πράττοντες οὐ σῳζοίμεθ' ἄν;
ΔΙ. εὖ γ', ὦ Παλάμηδες, ὦ σοφωτάτη φύσις.
[ταυτὶ πότερ' αὐτὸς εὗρες ἢ Κηφισοφῶν;
ΕΥ. ἐγὼ μόνος· τὰς δ' ὀξίδας Κηφισοφῶν.]
ΔΙ. τί δαί; σὺ τί λέγεις;
ΑΙΣ. τὴν πόλιν νῦν μοι φράσον
πρῶτον, τίσι χρῆται· πότερα τοῖς χρηστοῖς;
ΔΙ. πόθεν;
μισεῖ κάκιστα.
ΑΙΣ. τοῖς πονηροῖς δ' ἥδεται;
ΔΙ. οὐ δῆτ' ἐκείνη γ', ἀλλὰ χρῆται πρὸς βίαν.
ΑΙΣ. πῶς οὖν τις ἂν σώσειε τοιαύτην πόλιν,
ᾗ μήτε χλαῖνα μήτε σισύρα συμφέρει;
ΔΙ. εὕρισκε νὴ Δί', εἴπερ ἀναδύσει πάλιν.
ΑΙΣ. ἐκεῖ φράσαιμ' ἄν· ἐνθαδὶ δ' οὐ βούλομαι.
ΔΙ. μὴ δῆτα σύ γ', ἀλλ' ἐνθένδ' ἀνίει τἀγαθά.
ΑΙΣ. τὴν γῆν ὅταν νομίσωσι τὴν τῶν πολεμίων
εἶναι σφετέραν, τὴν δὲ σφετέραν τῶν πολεμίων,
πόρον δὲ τὰς ναῦς, ἀπορίαν δὲ τὸν πόρον.
ΔΙ. εὖ, πλήν γ' ὁ δικαστὴς αὐτὰ καταπίνει μόνος.
ΠΛ. κρίνοις ἄν.
ΔΙ. αὕτη σφῷν κρίσις γενήσεται.
αἱρήσομαι γὰρ ὅνπερ ἡ ψυχὴ θέλει.
ΕΥ. μεμνημένος νυν τῶν θεῶν, οὓς ὤμοσας,

[a] A rival of Odysseus in craft; said to have invented dice and many other things. E. gave his name to one of his plays.

Quite comprehend. Be clear, and not so clever.
EU. If we mistrust those citizens of ours
Whom now we trust, and those employ whom now
We don't employ, the city will be saved.
If on our present tack we fail, we surely
Shall find salvation in the opposite course.
DI. Good, O Palamedes [a]! Good, you genius you.
[Is this *your* cleverness or Cephisophon's?
EU. This is my own: the cruet-plan was his.]
DI. (*to Aes.*) Now, you.
AES. But tell me whom the city uses.
The good and useful?
DI. What are you dreaming of?
She hates and loathes them.
AES. Does she love the bad?
DI. Not love them, no: she uses them perforce.
AES. How can one save a city such as this,
Whom neither frieze nor woollen tunic suits? [b]
DI. O, if to earth you rise, find out some way.
AES. There will I speak: I cannot answer here.
DI. Nay, nay; send up your guerdon from below.
AES. When they shall count the enemy's soil their own,
And theirs the enemy's: when they know that ships
Are their true wealth, their so-called wealth delusion.[c]
DI. Aye, but the justices suck that down, you know.[d]
PL. Now then, decide.
DI. I will; and thus I'll do it.
I'll choose the man in whom my soul delights.
EU. O, recollect the gods by whom you swore

[b] "A proverbial saying about people who are satisfied neither with one alternative nor yet with the other": R.

[c] The same counsel that Pericles gave at the commencement of the war; *cf.* Thuc. i. 140-4. Attica may be ravaged, but with her fleet mistress of the sea Athens possesses everything.

[d] *i.e.* the dicasts consume all the revenue; but *cf.* IV. 660-5.

ἦ μὴν ἀπάξειν μ' οἴκαδ', αἱροῦ τοὺς φίλους.
ΔΙ. ἡ γλῶττ' ὀμώμοκ', Αἰσχύλον δ' αἱρήσομαι.
ΕΥ. τί δέδρακας, ὦ μιαρώτατ' ἀνθρώπων;
ΔΙ. ἐγώ;
ἔκρινα νικᾶν Αἰσχύλον. τιὴ γὰρ οὔ;
ΕΥ. αἴσχιστον ἔργον προσβλέπεις μ' εἰργασμένος;
ΔΙ. τί δ' αἰσχρόν, ἢν μὴ τοῖς θεωμένοις δοκῇ;
ΕΥ. ὦ σχέτλιε, περιόψει με δὴ τεθνηκότα;
ΔΙ. τίς οἶδεν εἰ τὸ ζῆν μέν ἐστι κατθανεῖν,
τὸ πνεῖν δὲ δειπνεῖν, τὸ δὲ καθεύδειν κώδιον;
ΠΛ. χωρεῖτε τοίνυν, ὦ Διόνυσ', εἴσω.
ΔΙ. τί δαί;
ΠΛ. ἵνα ξενίσωμεν σφὼ πρὶν ἀποπλεῖν.
ΔΙ. εὖ λέγεις
νὴ τὸν Δί'· οὐ γὰρ ἄχθομαι τῷ πράγματι.

ΧΟ. μακάριός γ' ἀνὴρ ἔχων
ξύνεσιν ἠκριβωμένην.
πάρα δὲ πολλοῖσιν μαθεῖν.
ὅδε γὰρ εὖ φρονεῖν δοκήσας
πάλιν ἄπεισιν οἴκαδ' αὖ,
ἐπ' ἀγαθῷ μὲν τοῖς πολίταις,
ἐπ' ἀγαθῷ δὲ τοῖς ἑαυτοῦ
ξυγγενέσι τε καὶ φίλοισι,
διὰ τὸ συνετὸς εἶναι.
χαρίεν οὖν μὴ Σωκράτει
παρακαθήμενον λαλεῖν,

---

[a] *Cf.* 101 n.

[b] Another parody of Euripides. The line τί δ' αἰσχρόν, ἢν μὴ τοῖσι χρωμένοις δοκῇ; "what's wrong if they who do it think not so?" occurs in his *Aeolus*, which deals with the union of a brother and sister.

[c] *Cf.* two fragments of E., one from the *Polyeidus*: τίς οἶδεν εἰ τὸ

You'd take me home again ; and choose your friends.
DI. 'Twas my tongue swore ; my choice is—Aeschylus.[a]
EU. Hah ! what have you done ?
DI. Done ? Given the victor's prize
To Aeschylus ; why not ?
EU. And do you dare
Look in my face, after that shameful deed ?
DI. What's shameful, if the audience think not so ?[b]
EU. Have you no heart ? Wretch, would you leave me dead ?
DI. Who knows if death be life, and life be death,[c]
And breath be mutton broth, and sleep a sheepskin ?
PL. Now, Dionysus, come ye in,
DI. What for ?
PL. And sup before ye[d] go.
DI. A bright idea.
I'faith, I'm nowise indisposed for that.

CHOR. Blest the man who possesses a
Keen intelligent mind.
This full often we find.
He, the bard of renown,
Now to earth reascends,
Goes, a joy to his town,
Goes, a joy to his friends,
Just because he possesses a
Keen intelligent mind.
RIGHT it is and befitting,
Not, by Socrates sitting,
Idle talk to pursue,

ζῆν μέν ἐστι κατθανεῖν, | τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται ; the other from the *Phrixus* : *τίς δ' οἶδεν εἰ ζῆν τοῦθ' ὃ κέκληται θανεῖν, | τὸ ζῆν δὲ θνήσκειν ἐστί ;*

[d] *σφώ* "you two." . . . D. and Aeschylus, who are to be entertained before leaving for the upper world.

ἀποβαλόντα μουσικήν,
τά τε μέγιστα παραλιπόντα
τῆς τραγῳδικῆς τέχνης.
τὸ δ' ἐπὶ σεμνοῖσιν λόγοισι
καὶ σκαριφησμοῖσι λήρων
διατριβὴν ἀργὸν ποιεῖσθαι,
παραφρονοῦντος ἀνδρός.

ΠΛ. ἄγε δὴ χαίρων, Αἰσχύλε, χώρει,
καὶ σῶζε πόλιν τὴν ἡμετέραν
γνώμαις ἀγαθαῖς, καὶ παίδευσον
τοὺς ἀνοήτους· πολλοὶ δ' εἰσίν·
καὶ δὸς τουτὶ Κλεοφῶντι φέρων,
καὶ τουτὶ τοῖσι πορισταῖς
Μύρμηκί θ' ὁμοῦ καὶ Νικομάχῳ·
τόδε δ' Ἀρχενόμῳ·
καὶ φράζ' αὐτοῖς ταχέως ἥκειν
ὡς ἐμὲ δευρὶ καὶ μὴ μέλλειν·
κἂν μὴ ταχέως ἥκωσιν, ἐγὼ
νὴ τὸν Ἀπόλλω στίξας αὐτοὺς
καὶ συμποδίσας
μετ' Ἀδειμάντου τοῦ Λευκολόφου
κατὰ γῆς ταχέως ἀποπέμψω.
ΑΙΣ. ταῦτα ποιήσω· σὺ δὲ τὸν θᾶκον
τὸν ἐμὸν παράδος Σοφοκλεῖ τηρεῖν,
καὶ διασῴζειν, ἢν ἄρ' ἐγώ ποτε
δεῦρ' ἀφίκωμαι. τοῦτον γὰρ ἐγὼ
σοφίᾳ κρίνω δεύτερον εἶναι.
μέμνησο δ' ὅπως ὁ πανοῦργος ἀνὴρ
καὶ ψευδολόγος καὶ βωμολόχος

---

[a] *Re-enter Pluto and Aeschylus.*
[b] *Handing him a rope.*

Stripping tragedy-art of
All things noble and true.
Surely the mind to school
Fine-drawn quibbles to seek,
Fine-set phrases to speak,
Is but the part of a fool!

PL.[a] Farewell then, Aeschylus, great and wise,
Go, save our state by the maxims rare
Of thy noble thought; and the fools chastise,
For many a fool dwells there.
And *this*[b] to Cleophon give, my friend,
And *this* to the revenue-raising crew,
Nicomachus, Myrmex, next I send,
And *this* to Archenomus too.[c]
And bid them all that without delay,
To my realm of the dead they hasten away.
For if they loiter above, I swear
I'll come myself and arrest them there.
And branded and fettered the slaves shall go
With the vilest rascal in all the town,
Adeimantus,[d] son of Leucolophus, down,
Down, down to the darkness below.

AES. I take the mission. This chair of mine
Meanwhile to Sophocles here commit,
(For I count him next in our craft divine,)
Till I come once more by thy side to sit.
But as for that rascally scoundrel there,
That low buffoon, that worker of ill,

Evidently officials guilty of embezzlement in collecting the revenue.

[d] Why he is included here is not known, but he is "the Athenian commander who was credited with having, a few months later, on the fatal day of Aegospotami, betrayed to Lysander the entire Athenian fleet": R.

μηδέποτ' εἰς τὸν θᾶκον τὸν ἐμὸν
μηδ' ἄκων ἐγκαθεδεῖται.

ΠΛ. φαίνετε τοίνυν ὑμεῖς τούτῳ
λαμπάδας ἱεράς, χἄμα προπέμπετε
τοῖσιν τούτου τοῦτον μέλεσιν
καὶ μολπαῖσιν κελαδοῦντες.

ΧΟ. πρῶτα μὲν εὐοδίαν ἀγαθὴν ἀπιόντι ποιητῇ
ἐς φάος ὀρνυμένῳ δότε, δαίμονες οἱ κατὰ γαίας,
τῇ τε πόλει μεγάλων ἀγαθῶν ἀγαθὰς ἐπινοίας.
πάγχυ γὰρ ἐκ μεγάλων ἀχέων παυσαίμεθ' ἂν οὕτως
ἀργαλέων τ' ἐν ὅπλοις ξυνόδων. Κλεοφῶν δὲ μαχέσθω
κἄλλος ὁ βουλόμενος τούτων πατρίοις ἐν ἀρούραις.

---

[a] "On two distinct occasions the evil genius of Athens, persuading her to reject a peace which was her only hope of salvation: first, after the brilliant success of Alcibiades at Cyzicus (Diod. Sic. xiii. 53), and again after the more important victory of Arginusae (Aristotle's *Polity of Athens*, chap. xxxiv.), when the Lacedaemonians made overtures to Athens for the conclusion of a general peace on the *uti possidetis* principle": R.

O let him not sit in my vacant chair,
Not even against his will.
PL. (*to the Chor.*) Escort him up with your mystic throngs,
While the holy torches quiver and blaze.
Escort him up with his own sweet songs,
And his noble festival lays.

CHOR. First, as the poet triumphant
is passing away to the light,
Grant him success on his journey,
ye powers that are ruling below.
Grant that he find for the city
good counsels to guide her aright;
So we at last shall be freed
from the anguish, the fear, and the woe,
Freed from the onsets of war.
Let Cleophon [a] now and his band
Battle, if battle they must,
far away in their own fatherland.

INDEX

INDEX

INDEX

INDEX

INDEX

Printed in Great Britain by R. & R. CLARK, LIMITED, *Edinburgh*.

THE LOEB CLASSICAL LIBRARY.

VOLUMES ALREADY PUBLISHED.

Latin Authors.

APULEIUS. THE GOLDEN ASS (METAMORPHOSES). Trans. by W. Adlington (1566). Revised by S. Gaselee. (*3rd Impression.*)
AUSONIUS. Trans. by H. G. Evelyn White. 2 Vols.
BOETHIUS: TRACTS AND DE CONSOLATIONE PHILOSOPHIAE. Trans. by Rev. H. F. Stewart and E. K. Rand. (*2nd Impression.*)
CAESAR: CIVIL WARS. Trans. by A. G. Peskett. (*2nd Impression.*)
CAESAR: GALLIC WAR. Trans. by H. J. Edwards. (*4th Impression.*)
CATULLUS. Trans. by F. W. Cornish; TIBULLUS. Trans. by J. P. Postgate; AND PERVIGILIUM VENERIS. Trans. by J. W. Mackail. (*7th Impression.*)
CICERO: DE FINIBUS. Trans. by H. Rackham. (*2nd Impression.*)
CICERO: DE OFFICIIS. Trans. by Walter Miller. (*2nd Impression.*)
CICERO: DE SENECTUTE, DE AMICITIA, DE DIVINATIONE. Trans. by W. A. Falconer.
CICERO: LETTERS TO ATTICUS. Trans. by E. O. Winstedt. 3 Vols. (Vol. I. *3rd Impression.* Vol. II. *2nd Impression.*)
CICERO: PHILIPPICS. Trans. by W. C. A. Ker.
CICERO: PRO ARCHIA POETA, POST REDITUM IN SENATU, POST REDITUM AD QUIRITES, DE DOMO SUA, DE HARUSPICUM RESPONSIS, PRO PLANCIO. Trans. by N. H. Watts.
CLAUDIAN. Trans. by M. Platnauer. 2 Vols.
CONFESSIONS OF ST. AUGUSTINE. Trans. by W. Watts (1631). 2 Vols. (*3rd Impression.*)
FRONTINUS: STRATAGEMS AND AQUEDUCTS. Trans. by C. E. Bennett.
FRONTO: CORRESPONDENCE. Trans. by C. R. Haines. 2 Vols.
HORACE: ODES AND EPODES. Trans. by C. E. Bennett. (*6th Imp.*)
HORACE: SATIRES, EPISTLES, ARS POETICA. Trans. by H. R. Fairclough.
JUVENAL AND PERSIUS. Trans. by G. G. Ramsay. (*2nd Impression.*)
LIVY. Trans. by B. O. Foster. 13 Vols. Vols. I.-IV. (Vol. I. *2nd Imp.*)
LUCRETIUS. Trans. by W. H. D. Rouse.
MARTIAL. Trans. by W. C. A. Ker. 2 Vols. (Vol. I. *2nd Impression.*)
OVID: HEROIDES AND AMORES. Trans. by Grant Showerman. (*2nd Impression.*)
OVID: METAMORPHOSES. Trans. by F. J. Miller. 2 Vols. (*2nd Edition.*)
OVID: TRISTIA AND EX PONTO. Trans. by A. L. Wheeler.
PETRONIUS. Trans. by M. Heseltine; SENECA: APOCOLOCYNTOSIS. Trans. by W. H. D. Rouse. (*5th Impression.*)
PLAUTUS. Trans. by Paul Nixon. 5 Vols. Vols. I.-III. (Vol. I. *2nd Impression.*)
PLINY: LETTERS. Melmoth's translation revised by W. M. L. Hutchinson. 2 Vols. (*2nd Impression.*)

THE LOEB CLASSICAL LIBRARY.

PROPERTIUS. Trans. by H. E. Butler. ([illegible] *Impression.*)
QUINTILIAN. Trans. by H. E. Butler. 4 Vols.
SALLUST. Trans. by J. C. Rolfe.
SCRIPTORES HISTORIAE AUGUSTAE. Trans. by D. Magie. 4 Vols. Vols. I. and II.
SENECA: EPISTULAE MORALES. Trans. by R. M. Gummere. 3 Vols. (Vol. I. *2nd Impression.*)
SENECA: TRAGEDIES. Trans. by F. J. Miller. 2 Vols. (*2nd Imp.*)
SUETONIUS. Trans. by J. C. Rolfe. 2 Vols. (*3rd Impression.*)
TACITUS: DIALOGUS. Trans. by Sir Wm. Peterson; and AGRICOLA AND GERMANIA. Trans. by Maurice Hutton. (*3rd Impression.*)
TACITUS: HISTORIES. Trans. by C. H. Moore. 2 Vols. Vol. I.
TERENCE. Trans. by John Sargeaunt. 2 Vols. (*5th Impression.*)
VELLEIUS PATERCULUS AND RES GESTAE DIVI AUGUSTI. Trans. by F. W. Shipley.
VIRGIL. Trans. by H. R. Fairclough. 2 Vols. (Vol. I. *4th Impression,* Vol. II. *3rd Impression.*)

Greek Authors.

ACHILLES TATIUS. Trans. by S. Gaselee.
AENEAS TACTICUS, ASCLEPIODOTUS AND ONASANDER. Trans. by The Illinois Greek Club.
AESCHINES. Trans. by C. D. Adams.
AESCHYLUS. Trans. by H. Weir Smyth. 2 Vols.
APOLLODORUS. Trans. by Sir James G. Frazer. 2 Vols.
APOLLONIUS RHODIUS. Trans. by R. C. Seaton. (*3rd Impression.*)
THE APOSTOLIC FATHERS. Trans. by Kirsopp Lake. 2 Vols. (Vol. I. *4th Impression,* Vol. II. *3rd Impression.*)
APPIAN'S ROMAN HISTORY. Trans. by Horace White. 4 Vols.
ARISTOPHANES. Trans. by Benjamin Bickley Rogers. 3 Vols.
ARISTOTLE: THE "ART" OF RHETORIC. Trans. by J. H. Freese.
ARISTOTLE: THE NICOMACHEAN ETHICS. Trans. by H. Rackham.
CALLIMACHUS AND LYCOPHRON. Trans. by A. W. Mair, AND ARATUS, trans. by G. R. Mair.
CLEMENT OF ALEXANDRIA. Trans. by Rev. G. W. Butterworth.
DAPHNIS AND CHLOE. Thornley's translation revised by J. M. Edmonds; AND PARTHENIUS. Trans. by S. Gaselee. (*2nd Impression.*)
DEMOSTHENES: DE CORONA AND DE FALSA LEGATIONE. Trans. by C. A. Vince and J. H. Vince.
DIO CASSIUS: ROMAN HISTORY. Trans. by E. Cary. 9 Vols. Vols. I.-VIII.
DIOGENES LAERTIUS. Trans. by R. D. Hicks. 2 Vols.
EPICTETUS. Trans. by W. A. Oldfather. 2 Vols. Vol. I.
EURIPIDES. Trans. by A. S. Way. 4 Vols. (Vols. I. and IV. *3rd,* Vol. II. *4th,* Vol. III. *2nd Impression.*)
EUSEBIUS: ECCLESIASTICAL HISTORY. Trans. by Kirsopp Lake. 2 Vols. Vol. I.
GALEN: ON THE NATURAL FACULTIES. Trans. by A. J. Brock.
THE GREEK ANTHOLOGY. Trans. by W. R. Paton. 5 Vols. (Vols. I. and II. *2nd Impression.*)
THE GREEK BUCOLIC POETS (THEOCRITUS, BION, MOSCHUS). Trans. by J. M. Edmonds. (*4th Impression.*)
HERODOTUS. Trans. by A. D. Godley. 4 Vols.

THE LOEB CLASSICAL LIBRARY.

HESIOD AND THE HOMERIC HYMNS. Trans. by H. G. Evelyn White. (*2nd Impression.*)
HIPPOCRATES. Trans. by W. H. S. Jones. 4 Vols. Vols. I.-II.
HOMER: ILIAD. Trans. by A. T. Murray. 2 Vols.
HOMER: ODYSSEY. Trans. by A. T. Murray. 2 Vols. (*2nd Impression.*)
JOSEPHUS. 8 Vols. Vol. I. Trans. by H. St. J. Thackeray.
JULIAN. Trans. by Wilmer Cave Wright. 3 Vols.
LUCIAN. Trans. by A. M. Harmon. 8 Vols. Vols. I.-IV. (Vols. I. and II. *2nd Impression.*)
LYRA GRAECA. Trans. by J. M. Edmonds. 3 Vols. Vols. I.-II.
MARCUS AURELIUS. Trans. by C. R. Haines. (*2nd Impression.*)
MENANDER. Trans. by F. G. Allinson.
PAUSANIAS: DESCRIPTION OF GREECE. Trans. by W. H. S. Jones. 5 Vols. and Companion Vol. Vols. I. and II.
PHILOSTRATUS: THE LIFE OF APOLLONIUS OF TYANA. Trans. by F. C. Conybeare. 2 Vols. (*2nd Impression.*)
PHILOSTRATUS AND EUNAPIUS: LIVES OF THE SOPHISTS. Trans. by Wilmer Cave Wright.
PINDAR. Trans. by Sir J. E. Sandys. (*3rd Edition.*)
PLATO: CRATYLUS, PARMENIDES, GREATER AND LESSER HIPPIAS. Trans. by H. N. Fowler.
PLATO: EUTHYPHRO, APOLOGY, CRITO, PHAEDO, PHAEDRUS. Trans. by H. N. Fowler. (*4th Impression.*)
PLATO: LACHES, PROTAGORAS, MENO, EUTHYDEMUS. Trans. by W. R. M. Lamb.
PLATO: LAWS. Trans. by Rev. R. G. Bury. 2 Vols.
PLATO: LYSIS, SYMPOSIUM, GORGIAS, Trans. by W. R. M. Lamb.
PLATO: STATESMAN, PHILEBUS. Trans. by H. N. Fowler; ION Trans. by W. R. M. Lamb.
PLATO: THEAETETUS, SOPHIST. Trans. by H. N. Fowler.
PLUTARCH: THE PARALLEL LIVES. Trans. by B. Perrin. 11 Vols.
POLYBIUS. Trans. by W. R. Paton. 6 Vols. Vols. I.-V.
PROCOPIUS; HISTORY OF THE WARS. Trans. by H. B. Dewing. 7 Vols. Vols. I.-IV.
QUINTUS SMYRNAEUS. Trans. by A. S. Way.
SOPHOCLES. Trans. by F. Storr. 2 Vols. (Vol. I. *4th Impression.* Vol. II. *3rd Impression.*)
ST. BASIL: THE LETTERS. Trans. by R. Deferrari. 4 Vols. Vol. I.
ST. JOHN DAMASCENE: BARLAAM AND IOASAPH. Trans. by the Rev. G. R. Woodward and Harold Mattingly.
STRABO: GEOGRAPHY. Trans. by Horace L. Jones. 8 Vols. Vols. I.-III.
THEOPHRASTUS: ENQUIRY INTO PLANTS. Trans. by Sir Arthur Hort, Bart. 2 Vols.
THUCYDIDES. Trans. by C. F. Smith. 4 Vols.
XENOPHON: CYROPAEDIA. Trans. by Walter Miller. 2 Vols. (Vol. I. *2nd Impression.*)
XENOPHON: HELLENICA, ANABASIS, APOLOGY, AND SYMPOSIUM. Trans. by C. L. Brownson and O. J. Todd. 3 Vols.
XENOPHON: MEMORABILIA AND OECONOMICUS. Trans. by E. C. Marchant.
XENOPHON: SCRIPTA MINORA. Trans. by E. C. Marchant.

THE LOEB CLASSICAL LIBRARY

IN PREPARATION.

Greek Authors.

ARISTOTLE: ORGANON, W. M. L. Hutchinson.
ARISTOTLE: PHYSICS, Rev. P. Wicksteed.
ARISTOTLE; POETICS; "LONGINUS": ON THE SUBLIME, W. Hamilton Fyfe; DEMETRIUS: ON STYLE, W. Rhys Roberts.
ARISTOTLE: POLITICS AND ATHENIAN CONSTITUTION, Edward Capps.
ATHENAEUS, C. B. Gulick.
DEMOSTHENES: OLYNTHIACS, PHILIPPICS, LEPTINES, MINOR SPEECHES, J. H. Vince.
DEMOSTHENES: PRIVATE ORATIONS, G. M. Calhoun.
DIO CHRYSOSTOM, W. E. Waters.
GREEK IAMBIC AND ELEGIAC POETS, E. D. Perry.
ISAEUS, E. W. Forster.
ISOCRATES, G. Norlin.
MANETHO, S. de Ricci.
OPPIAN, COLLUTHUS, TRYPHIODORUS, A. W. Mair.
PAPYRI, A. S. Hunt.
PHILO, F. M. Colson and G. H. Whitaker.
PHILOSTRATUS: IMAGINES, Arthur Fairbanks.
PLATO: MENEXENUS, ALCIBIADES I. and II., ERASTAI, THEAGES, CHARMIDES, MINOS, EPINOMIS, W. R. M. Lamb.
PLATO: REPUBLIC, Paul Shorey.
PLUTARCH: MORALIA, F. C. Babbitt.
SEXTUS EMPIRICUS, A. C. Pearson.
THEOPHRASTUS: CHARACTERS, J. H. Edmonds; HERODAS; CERCIDAS, etc.; HIEROCLES, PHILOGELOS, A. D. Knox.

Latin Authors.

AULUS GELLIUS, J. C. Rolfe.
BEDE: ECCLESIASTICAL HISTORY, Rev. H. F. Stewart.
CICERO: AD FAMILIARES, W. Glynn Williams.
CICERO: CATILINE ORATIONS, B. L. Ullman.
CICERO: DE NATURA DEORUM, H. Rackham.
CICERO: DE ORATORE, ORATOR, BRUTUS, Charles Stuttaford.
CICERO: DE REPUBLICA AND DE LEGIBUS, Clinton Keyes.
CICERO: PRO CAECINA, PRO LEGE MANILIA, PRO CLUENTIO, PRO RABIRIO, H. Grose Hodge.
CICERO: VERRINE ORATIONS, L. H. G. Greenwood.
LUCAN, J. D. Duff.
OVID: FASTI, Sir J. G. Frazer.
PLINY: NATURAL HISTORY, W. H. S. Jones and L. F. Newman.
ST. AUGUSTINE: MINOR WORKS, Rev. P. Wicksteed.
SENECA: MORAL ESSAYS, J. W. Basore.
STATIUS, L. A. Mozley.
TACITUS: ANNALS, John Jackson.
VALERIUS FLACCUS, A. F. Schofield.

DESCRIPTIVE PROSPECTUS ON APPLICATION.

London . . . WILLIAM HEINEMANN
New York . . G. P. PUTNAM'S SONS